

SCHELOMONOCHAM,

OR
King SOLOMON
his Solace.

*Containing (among many things of right
worthy request) King Solomon on his Po-
littie, his true Repentance, and fi-
nally his Salvation,*

*First Presented to the Kinges most excellent
Majestie, and afterward published.*

1 King. 10. 6. It was a true word which I heard in
mine owne Land of thy sayings, and of thy
wisedome.

Ecclesi. 12. 10. The Preacher was yet more wise, and
taught the people knowledge.

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THE
Price and estimation
OF
Solomons Solace.

He that commeth to buy, will peradventure, say
to him which would sell it: It is naught: It is naught.
Howbeit when he hath bought it, and brought it
home, then he boasteth of his good penny-worth as
Pro. 20. 14.



Τῇ τῷ Σολομῶντι Ὁ παραμυθία
ἐνύχνημα.

Νῦν περὶ πόλιν καλῶς, βίβλος, λεγέτωτε χαρίσιν
Εἰς τὴν σε χεῖρα μου, χρηστὴ χάρις, λάβε.
Νῦν τ' ἐνύχνητα, βίβλος, λεγέτωτε Ἄ χαρίσω,
Οὐκ εἰς τὴν χεῖρα μου, φλαυρῶ χάρις, λάβε.

יהוש מלכא ינקי בשוכח
 נוכח יחזי דיון בחורות:
 קדוש ושופר שלום לעמים
 בועל חיה עולם בחמים:



Χαῖρ' Ἰακώβ ὁρθῶς Βασιλεῦ κρατίει Βρεττανῶν
 Ἐν κράτει Κυρίῳ, Ζῆ συ, Σωτήρι λαῶν σου

*Salva Deo Regis sit magno vita IACOBI,
 Ut servet charos divino iure Britannos.*

Vincenti



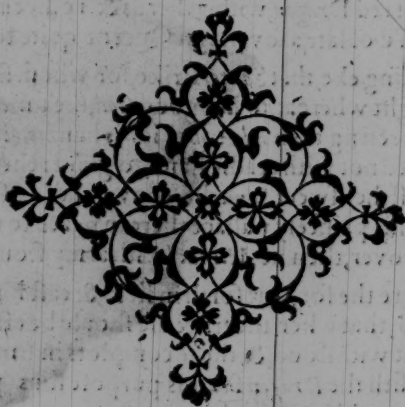
Vincenti Maximo
De Rege nostro Serenissimo, eiusque pro
genie clarissima poema

εὐχαρίστων.

AD: IACOBVM: MAGNÆ: BRITANNIÆ
A great red *Dragon*, with 7. heads & 10. hornd power,
Delign'd of late a soveraign Queene quite to deuour:
Intending eke, that *Son* to strike, for whom she gron'd
A fright whereat, to her good *God*, she timely mon'd,
Conspeting then *Iehovah* this his handmaides greefe
Omitted not with readie hand, to grant reliefe.
But first, her sweet *Soule* he conuaighd (as seem'd him
Vnto his princely pallace there in peace to rest, (best)
Moreover, then he *Michael* with army stout,
Maugre the foe, sent forth in field, & cast him out,
And so, that when the tragedie should be effected,
God it withstood, & those complots in time detected.
Now sith the *Dragon* saw his purpose thus prevented,
And quaild himselfe, he might have coucht & so repē
Expecting pardon: but no lesse he erst reviv'd, (ted,
Bruite stratagems, and quaint designes by him cōtriv'd
Recounting, that loud lowing *Bulls* might pierce deep
In roiall Lyons heart, and princely Vnicorne (lorne
That so, the *seede* right soveraigne (amongst the rest)
And all the flowers of this field should bee suppress:
Not by the lore of sacred lawes, or iustice right:
Nor with the dinte of valiant sword, or open fight
In manly wise: but savadgely, with stygian flame
And hellish hounds, attempted how to forge the same
Enlarging so his beastly bent, God him there staid,

RECEM Restraining him vnto the snare, himselfe had laide:
Establisshing for aie, the scepters dignitie
Giuen rightfully to *Iames* and his posteritie.
Enrich therfore with peace power worship & renown
Most mighty God, his grace, his progeny and crown.

Τὸ Θεὸν Δόξα.



TO THE MOST MIGHTIE most gracious and most Christian Prince IAMES, by the diuine Grace, King of great Brittain, France and Ireland defendour of the faith &c.

Most mightie and most gracious
Soveraigne Lorde



IT is certaine, that neither King Solomon so passing wise and famous, nor anie his wordes recoraed in Canonically Scripture, so prudent, pitie and full of pietie, need the helpe of humane hand, much lesse of my poore penne, for the defence of th'one or the authoritie of th'other, having so long sitence (by the best iudgement) purchased that credit and approbation, which neither the serpents envy, nor mā's malignity hath or shalbe able to anihilate or empeach. Howbeit, seing that some *αχολια σούατα* partly of malice, partly of ignorance, blush not to obiekt & except against either, condemning the one, as profane and damned, and contemning th'other as polluted and perilous. Whereat many remaine suspensive of both, & others (with my selfe) woful for both, as that so soveraigne a tree should be blasted & her wholsome fruit reiected: I thought it good, and my dutie, as well for the stopping of those mouthes, as for the better resolution of the doubisfull, the solace of the pensive, the instruction of the ignorant, the honour of the worthie and the glory of the Almighty, to aduerture the framing of this Apologetical Dialogue or conferēce, entituled Schelomonocham, or K. Solomons
A solace

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solace, and the same vnder the diuine feare and your Graces pardon, to dedicate to your sacred Maieslie. Howbeit, this my rash enterprise (most gracious Soueraigne) first in attempting a worke so waightie: then in addressing it to a personage so mightie, convinceth me (in some censures) of audacious arrogancie: when being farre poorer then Gedeon, & much slower tongued then Moles without comparision, I should with the former have acknowledged my great impotence, and with the latter have distrusted my small eloquence, but with neither of them both have presumed on your Maiesticall presence. At the least I should have followed that counsaile of AEsop to Solon approaching before Craesus King of Lydia to speak *ἡ ἀσὶς ἡνέκα: ἡ ἀσὶς ἡνέκα*. Those conceites (indeede) might have daunted mee, had I not found strong reasons to perswade mee. For first beeing a Minister of Gods truth (which as I reverence: I should also defend to my power) and hearing those and other like obloquies divulged not onely in common conferences, but in publike Sermones, I should with them have consented, and so sinned had I longer pawzed, expecting from others the miraculous birth of those great bellied Mountaines. Secondly, having accomplished the worke, and perpending (as the vsuall manner is) to whose worthinesse it should of right be commended, I remembred that saying of King Alexander when a little before his death, beeing asked, to whome the Empire should remaine after him? hee answered: *τῷ δὲ Καλῷ* To the worthiest: yea I gladly recorded that ready resolution of our late right Christian Queene of blessed memorie, concerning the successe of this most famous Monarchie, which she said should in right descend and come to King Iames then of Scotland; her naturall and lawfull successour, and the most worthie. Wherein I also resolved and presumed, knowing
well.

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well that as your princely power is best able to protect: so your
royall person is most meete to enioy King Solomons Solace:
for that (not only after the philosophers) rule, and your Kingly
advise in that learned, godly and sententious Βασιλικὸν δῶρον *Arist lib.*
but after the Axiomes of divinity, Ομοιον ὁμοιωσι τοῦ λόγου καὶ τὸ ἔσθλα *Mor. 8.*
μεν ἔσθλα καὶ ἔσθλα as is the person, so should be the present: the Ar- *Plato. de Leg.*
gument so properly fits the same, having for the principall sub- *8.*
iect, that most wise, most divine, most maiestically, and most fa-
mous King Solomon the sonne of King David, the same
whome Iehovah his God had both promised, nominated and
appointed to the kingdome of Israel before that he was concei-
ved and borne, made most prudent, royall and glorious in his
throne, and set forth in all thinges as a meete figure of the
true Melchisedek, and Melchisalem, many yeeres ere hee
came into this worlde. Neither might this prerogative bee
well transferred to any other (in regarde of the subiect) with-
out some iniurie to your highnes, disgrace to the thing, and
blame to my selfe. Thirdly, as I was very willing in this sort
to manifest the acknowledgement of my deepest debt; namely
dutifull love and true alleageance, to your high Sovereignty:
so was I no lesse encouraged, when I considered that I should pre-
sent my selfe & these my labours, not before an Egyptian Pha-
rao, as did Moses, nor before a Lydian Cræsus, as did Solon
but (which I utter with a most ioyfull heart) before the Lords
annointed, a right Christian King, who with King David (a
man after Gods own heart) vouchsafeth sweet audience to the
prophet Nathan, though he speak without a parable for the pre-
ferment of young Solomon, and for Israels cōmon good, who al-
so with K. Iehosaphat is desirous to know the wil of God, though
by the simple ministry of poore Micheas, & finally which with
K. Solomon is contented to heare in his own royall person, the
pleading

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pleading of 2. women, though of base condition. But now because that godly modestie (though in the habite of princely magnanimitie) admits not in presence any speeches displaying such your apparant worthinesse, I lay my hand on my mouth yeelding many thinges to unwilling silence, the which neuerthelesse, the most loving affections of all your true-hearted subiects cannot but acknowledge, & willingly proclaime. For we are truly perswaded, that as Iekovah graced Noah the righteous with many perfections, wonderfully blessed David his annointed with an excellent spirite and adorned K. Solomon with manifold graces, as wherby (changed into other men) the first was miraculously preserved in the great deluge, which drowned the olde world, that he might be made the happy originall of the new: the second powerfully rescued from the Lyon, the Beare & the hurifull sworde, that he might feede the Lords people and Iacob his inheritance: the 3. beautified & blessed with an admirable peace that he might build the L. house, keep the Lords watch, & do equitie & righteousness in the midst of his peoples: so hath your high excellencie found & enioyed the like fro the L. that being protected & preserved by his holy Angels and established on the Throne of your kingdome, ye are with that provident Ianus who behelde all thinges ^{αὐτὸς ὁ θεὸς ὁρᾷ πάντα} made worthy the original of a new & prosperous peace, with the sweet Psalmist, ordained a feeder of the L. inheritance after the discretion of your hands; & with that lovely Læmuel, appointed a builder of that holy house, a keeper of the watch, and the Executioner of righteousness and iudgement in the middest of your people. And as this is the end of your advancement the Glory of your Throne, the peace of your kingdome, and the ioy of your people: so in the same, shall yee truly confirme the love of GOD to your selfe, declare
your

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your thankfulness to his Almightynes, perform the duty of a most Christian Governour, assure your good Subjects of your unsained amitie, embrace their love, retaine their loialty, and publikely expresse your right Princely Pietie, for the honour of God, the comfort of his Church, the ioy of your people, the peace of your heart, the safetie of your place, the praise of your vertue, and the salvation of your soule: for this is that which (as saith the Apostle) hath all the promises both of this life, and of the life to come. All the which therefore, we daily desire of God in our heartie praiers to be confirmed, encreased, established and continued in your sacred Maestie, with the abundance of blessings so long as the Sunne and the Moone endureth. Thus farre therfore have I adventured on your high person and presence! Moreover, seeing your Maestie is not wont to blame your obsequious servant for proffering the stay of your stirrop, although ye are well able and willing to mount your faire Palfray without any his help, I hope that yee will not much blame mee, if in this happie accessse to your royal presence (after th'exemple of wise Zorobabel speaking before King Darius and the three Princes of Persia (according to my bounden dutie) I onely remember you of that promise and vow made to the King of heaven in the day of your Coronation, concerning the building of Ierusalem, and the reparation of the Temple. It is well knowne that our late deceased Noursemother, so well learned and approved in all princely pietie, did not only repaire and garnish the Lordes house, which before her time lay ruinous and defaced (as King Hezekiah and other ancient benefactors had don in their daies) but having a right
good

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good opinion of the faithfull Pastours and painefull Ministers of the worde, as sometimes the noble Sunemithish Ladie had of Elisha the man of God, shee was wonderfull careful that they shoulde be enabled to live of the Gospell, which they preached in their due honour, and therefore shee builde (or at the least repaired and appointed) not onely one little Chamber, but many large houses for them to turne into, compassed with strong walles to bee secured in, and furnished with beddes to rest on, Tables to eate on, stooles to sit on and Candlestickes to put light on, with all other meete provision and furniture for their studies, functions and fave: the which also had happily continued without great breaches untill the day of her death, had not some (more expert in Simondes Songes, then in Davids Psalmes) deceived her trust.

Συμωνις δὲ με-
λιν.

Plat. lib. i.

Aristoph. a-
pud Suid.

But as devouring time decayeth houses most strongly built, and both estates in all ages, by occasions, wax blunt: so the Lordes house which shoulde first be respected, and those Chambers in the next place which should not bee neglected, were so empaiied, that as the former needed the regard of the right owner to support it: so the latter the wisdom of the cunning Artificer to edge it. Now, for that the highest Power hath not onely appointed your royall Maiestie next himself τὸν ἀρχιτέκτονα καὶ τὸν ἀρχιτέκτονα the principall overseer and chiefe Artificer of this great worke: But also hath already moved your sanctified minde to consider so religiously of the same: wee cannot but acknowledge this
divine

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divine and gracious benefit, with thankfulness to his high Maieslie, and a faithfull hope in holy invocation, that your Maieslie may not onely continue zealous and regardfull of that house, but also vouchsafe, that those chambers may from time to time bee truly survaighed, kept and repaired with the preservation of their pristine and laudable rightes (according to the purporte of your mind of pietie therein well declared) not for Gehezi the Seller, nor for Simon the Buyer, nor for the unworthie hireling: But for Elisha that holy man of GOD that so the glorie of the LORDE may fill this house, and that the people may bow downe their faces and praise ^{2. Chro. 7. 1.} the God of Israel. ^{3.}

* Finally, for asmuch as with the regarde of the former, the true *ἐλεησίνων* and man of mercie forgets not the Poore, let not my LORD bee angry ^{Neh. 5.} if after Abrahams example (pleading before the Isa. 57. Iudge of all the worlde) I speake yet this once, ^{sup. Act. 4. 35.} plicating for the Poore, first for the Poore neglected: ^{Gen. 18.} Eled: Secondly for the Poore oppressed. Among the former it may please your highnesse with Elisha's hearte to thinke on the honest Widowes, the fatherlesse Sonnes, and virgine daughters of the ^{1. King. 41. 2} deceased poore Pastours, who in their life time applying their functions and studies in Divinitie, might not so conveniently provide for their owne families, as other men accustome to doe: that thereby, the first of them by some christian contribution may be relieved,
the

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the second in Schooles of learning preferred: and the third for meete Mariages endowed: the which in every part may easily by your Princely providence bee timely compassed. Among the latter, those your poore Subiects may be considered, who are iniuriously beaten by them which make your publike authority in their handes a staffe of private revenge: that those poore may yet freely plead for themselves with meete audience (especially then when the case toucheth their life, their landes, their gooddes, or good names that so King Solomons complaint Eccles. 4. 1. may not iustly be renued: but in regard of your Kingly piety, so well approved in thinges past, apparant in the present, and hoped for in the future (as a right imitator of the King of Glory) King Davids sweete Song may be dayly modulated: Hee delivereth the Poore, when hee crieth: the needy also, and him that hath no helper. Psal. 72. 12. These thinges beeing remembred, the King of mercie shall respect and thinke on your Noble Grace in goodnes.

Thus, most humbly acknowledging mine owne audacious attempts, I here prostrate my selfe with my labours at your highnes feete, imploring and craving your most gracious pardon and princely protection, that, for my selfe this, for my present: that in regarde of my faithfull good meaning and dutifull alleageance, this, for the honour of the Subiect so worthie estimate: and both this, and that of your heroicall Spirite and godly good nature. And I dayly pray vnto the Almighty in the name of his holy Messiah, by the sweet influence of his Spirite, bountifullly to blesse, grationously to preserue, powerfully to defend, and mercifully to maintaine your royall maiestie, together with your most lovely (our Sovereigne

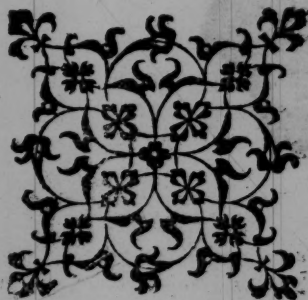
Dedicatorie.

*veraigne Lady) Queene Anna, the most noble Prince
Henry of excellent hope, and all your most Ho-
nourable Progenie, to liue, raigne, flourish,
and prosper in the feare of the
Highest, and in the highest
felicities for ever more.*

Amen.

Your *Maiesties* right humble
and faithfull Subiect
in all obedience.

IOHN CARPENTER,
Minister of Gods Word.



William



A P R E F A C E to
the Reader.

DIvers men, diuersly affected (as we may see in the sundry examples of all ages and persons) haue sought diuersly to solace themselves in this life. To passe ouer the manifold delights where-with a man is naturally recreated in the sundry changes and chances of his time: some haue beene well pleased in the remembrance of their owne pristine adventures, whereof they haue made vse for the better Instruction of themselves: some, in the reading, hearing, or rehearsing of the Actes and Histories of Antiquitie: some in often conference and talke with other men touching the vsages, customs, & assayres of diuers persons, places, & things: some, in the holy meditation of heauenly, and spirituall matters: some in the glorious crosse of Martyrdō: to be short, some in the timely agnizing of their owne sinnes and infirmities, in the declaration of mans vanities, in helping the weake, in defending the oppressed, in teaching the ignorant, in correcting the faulty, and

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and performing the duties of Christianitie, to the praise of God and the benefit of men. Yea, and as times and seasons alter, and men (changed in those times) often vary opinions: so in the selfe-same persons are not alwayes found the same delights: but that which hath beene highly requested, hath at other times beene all so much loathed: and that which was before abandoned, is afterward eagerly pursued. Among others, the valiant *Troian*, who was sometimes much delighted in the right princely prowesse and the remembrance of his martiall exploytes, did neuerthelesse, after his desperate aduentures on the wrathfull Seas, perswade, that this also should in the time future bee a profitable solace for him, and his Companions, saying vnto them, *Hæc olim meminisse iuvabit*. And that happie *Fortunatus* (whom the Poet bringeth in talking with his fellow *Faustus*) willing to recreate himselfe after some extraordinarie labours, sayd:

— *Antiquos paulum recitemus Amores.*

But more worthily that holy *Spowesse* whome King *Solomon* mentioneth, as one enamored on him whom her soule loued, is very much solaced, not onely with the zealous meditation and condigne commendation of him and his soueraigne graces: but (after that she found and enioyed him) in the glad report and declaration of the manner and methode, how she fought him, how shee was hindred, how shee found and apprehended him, and whatsoeuer else betided her, in those her carefull and fearefull affaires. The sweete Psalmist could sometimes comfort himselfe with

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with holy hymnes, godly psalmes and ghostly songs: sometimes in fighting the Lordes battailes, sometimes in the noble duties of his royall place: sometimes in the deepe consideration of his troubles and afflictions the which hee framed as documentes of godly discipline and simboles of divine graces, whereof he gladly confessed: *Before I was troubled I went wrong: but now have I kept thy worde.* Againe. *It is good for mee that I have beene in trouble: that I may learne thy statutes.* *Psalm. 119. 3.*
Thus the Apostle was often solaced to tell not onely of the Lordes graces and mercies towardes him with thankfulnessse: but also to declare openly his owne former ignorances, infirmities and sinnes, wherein hee had beene before time delighted (as zealous for the law) and now to report of his travailes, his troubles, his afflictions, his persecutions, his crosses &c. for his maisters cause, in the which he gloried and tooke no meane delight. There was a time when *K. Solomon* was wonderfully pleased in the exercises of holy princely vertues in the building of magnificent houses, especially that which hee dedicated to the L. his God. Againe, there was a time when the same *Solomon* (being carried away of his own concupiscence and be sotted with the pernicious love of strange women) was delighted in the lewd lusts of men: But yet there was an other time, when as the same *Solomon* (after the full experience of those delightes wherein hee had wearied himselfe vnder the Sunne and the sense of both the divine iudgements and mercies) thought that the house of mourning yeelded him a sweeter Solace, then the banquetting house.

Moreover

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Moreouer, after this, hee much eased his afflicted spirite not onely in declaring what a flourishing and happy Common-wealth hee would haue established in *Israel*, if all things had answered (*ad amussim*) to his request and dayly endeavor: but also by many heauenly doctrines, learned Orations, wise sentences, parables, and arguments, to display and set foorth the manifold *vanities* of wordly-men: and there-withall (as the wise Preacher) to studie and endeavor on the one side to dissuade and hallow them from the same beeing replenished with so many miseries: and on the other side, to allure and draw them on towards the *chiefe good* and highest *felicitie*, where onely is found the true societie and best solace, after all the confused troubles of this life. Truly this is the very Argument, Summe, or chiefe matter of his Booke, entituled the *Ecclesiastes* or the *Preacher*, from whence as from the head-spring of many both pleasant and profitable streames, this present Solace is chiefly derived: In the which (besides the viewe of *Solomons* Common-wealth, and many other matters of right worthy request) is contained his *true Repentance* and *Pardon* after his sinnes, displayed in a certaine *Dialogue* or conference of his Princes, and chiefe Lordes. A worke both godly, pleasant, and profitable, aswell for *Princes* and noble personages, as for all others which have any desire to walke (in this life) towards the highest obiekt of our hope. But heere I thought it good to admonish thee (gentle Reader) that as the worke chiefly regardeth those matters of Antiquitie, and
namely

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namely, such as were either heard of, scene, syn-
derstood, or in action within the compasse of that
time, wherein that most famous *King* both raigned
and lived, and of the which his Princes, Lordes,
and seruantes coulede (as *auriti*, or *oculati testes*)
both take and giue true testimonies: or the which
they could readily cite, gather, obserue, remember,
consider and reason of, in and among themselues: so
haue I therein (for the most part) taken, applyed,
and vsed those testimonies, examples, and Argu-
ments, the which either that time, or the times
then fore-past could happily affoord mee: for those
persons from whose wordes, reportes and disputa-
tions this *Dialogue* is deduced, could not possibily
deliver vnto vs, the things which as yet were nei-
ther in action, or motion among men, seeing them-
selues knew not (as they weremen) what shoulde *Eccle. 3. 22.*
followe or come to passe after them vnder the Sunne:
but as they might conclude effects from the causes
in naturall things. Therefore, I haue beene care-
full that there-with I might ^{much} intermixe any of those
which succeeded in the ages, times and persons fol-
lowing, the which neuerthelesse being extant may be
neither reiecte nor abandoned: but rather as they
stand, to bee taken and collected, in and from
the wordes, writings and workes of others, which
though farre latter, haue yet beene both godly, faith-
full, well learned, and of no lesse credite and au-
thoritie in the Church. Howbeit, because I would
not, that any thing, which is either worthie thy
knowledge, or heere in request with any of them
that

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that stand in doubt of the *holynes*se of King *Solomon* & the authoritie of his *wordes* and *Bookes*, shoulde bee cowched in silence or buried in obscuritie, I purpose (and God will, though very briefly) to supply even here, that which might seeme to bee wanting there : that so, the latter compared with the former, and one thing considered rightly with another they may from either gather a meete harmony and consent to conclude both for the *holynes*se of th'one, & for the *sufficiencie* of th'other. But here I finde them that demaund, how the knowledge of this disputation and conference should be brought vnto mine vnderstanding ? & from whence this princely *dialogue* could be either gathered or presumed ? To whome I might answer : that howsoever it be, that either this or the semblable matter may bee hidden from the knowledge and vnderstanding of the simple, and ignoraunt or how hardly it may bee conceived of some wise and learned persons : yea, and howsoever this present *dialogue* shalbe censured and esteemed in a great part, as *prosopopoicall*, or *imagined*, yet it is true and sure enough (as it is hereafter declared and proved) that those godly, wise, well learned and noble personages which were and lived in the time of *Solomon*, heard of his wisdom and saw his glorie, never doubted of his *holines*se and true *repentance*, and so neither of his *remission* and *salvation* with the Lorde. And as in those thinges they were not doubtfull : so were they neither so negligent, nor carelesse of the Kings health and prosperity, and of the Common-good of the Lordes

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Lordes people : but that they (as most noble Princes and wise and grave Counsaillors) entered into a deepe consideration of the royal estate and of the common wealth of *Israel*, reasoned and argued the case in and betweene themselves concerning the causes of the kinges great heaviness and sorrow : and therein did not onely thinke honourably and constra charitably and reverently of the kinges dealinges and wordes (as it well became them) : but also endeavoured by their wisdom counsel & authority to remove away all the causes, that the vnhappy effectes thereof might cease and to withstand the remediless inconveniences of such desperate mischiefs in time convenient, & that in such sort in effect, as it is reported in this *Solace*. And to the end that no man might either make question of the holinesse of their soveraigne Lord, or doubt of his remission and salvation, they argue for him, and above all the rest of that most honourable society, the most reverend father in God, namely *Zadok the Lordes high priest*, to whose grave and learned iudgement they all most gladly condescended, spake and proved first, that king *Solomon* was, by the providence of the *highest*, provided and made a lively figure of the most holy *Messiah* whom they faithfully expected to come into the world, and that it was necessary that the figure should answer to the thing figured. Therefore the *Messiah* beeing most holy, it must follow that King *Solomon* should bee also holy, alluding to those equall proportions in the law between the *Seed* of the *Woman* and the types, shadows and figures of the same.

* Next

The Epistle

* Next to that, they argue his *Pardon* partly from Gods owne promise of mercy to him, and the continuance of his divine Graces 2. Sam. 7. 15. partly from his *Repentance*, the which (besides other places) is worthily gathered of his Ecclesiastes or Preacher, beeing (as the Hebrewes say) the *booke of his repentance*. * Thirdly they argue his *Salvation* with the Lorde from the consideration of his pardon as that which necessarily followeth the same, after this and like Testimonies and examples : *Blessed is that man whose iniquities are forgiven, and whose sinnes are covered : blessed is he, to whom the Lord imputeth not sinne.* And as they never doubted of the holinesse, pardon and salvation of the person : so neither called they into question any his books, proverbs, words, songs, sentences, but honoured, revered and esteemed them, as wise and grave sayings, divine propheties, and matters right holy and profitable for the Lorders congregation and for the instruction of his people. Therefore they thought it good, and no lesse their duties, not onely to collect and preserve them, but to commit and commend them with the like authoritie to the holy Church. Now it remaineth, that we also heare and consider what hath beene else resolved, concluded and testified by the godly learned and wise men aswell hebrewes as others, succeeding them of that age and that not onely before, but also sithence the birth, death and ascention of the most holy *Messiah* concerning King *Solomon* and those his wordes. First the auncient hebrewes and Rabins of the
Iewes

To the Reader.

Iewes have delivered that *Solomon* did so much
dislike his lustfull delightes and chiefly that sinne ^{In vita pas.}
of Idolatrie imputed to him, in that hee tolerated ^{lib. 7. & in}
and maintained his strange wives in their abho- ^{prologo: & in}
minations; that hee willingly exposed himselfe in ^{Cap. 1.}
person a publike example of repentance through-
out the streetes of *Ierusalem*, and woulde also
have beene whipped with seaven rodde in that
Temple which himselfe had builded, had not
the learned doctors of the lawe withstood it, hol-
ding it vnlawfull for them or any others to laye
their handes on the Lordes Anointed as *David*
had taught: esteeming him not onely their true
King; but a divine Prophet and holy man of
GOD, and at this time a person truly repentant
for his sinnes, whereof they presumed of his par-
don and eternall health. Next wee finde it re-
stified by the Author of the latter booke of the
Chronicles of the kinges of *Israel* and *Iudah*, Chap.
II. verse 17. that after king *Solomon* was laide to
his fathers, *Iudah* for the time of three yeeres
following pleased GOD, walking in the waies of
David and *Solomon*: not onely of *David*, but al-
so of *Solomon*: noting that although king *Solomon*
walked not perfectly with the Lorde in the time
of his trespasses as *David* walked when hee plea-
sed GOD, yet neverthelesse in his latter time
hee was reclaimed and walked againe with *David*
as himselfe did in his youth, when they both to-
gether pleased the Lorde GOD; and so inthend

The Preface

Nota.

resigned both himselfe repentant and holy vnto God, and the kingdom in the same estate wholly to his sonne *Rehoboam*: for neither was the kingdom as yet divided, nor the state of religion altered, during the daies of *Solomons* governmēt, according as the L. had decreed & promised 1. King. 11. 12. saying: *I wil not do it in thy daies.* Therefore not onely *Solomon* is combined with good *David* touching the state of religion, & the manner of his walking, but also it is testified that *Rehoboam*, his son followed the L. also together with the of *Iudah* that feared the L. in the same way full 3. yeeres after *Solomons* death, within the which time it pleased God to fortify the kingdom of *Iudah* & therin to make *Rehoboam* strong. After this, the wise *Syracides* chap. 47. 12. (among others in his time) conceiving wel of this excellēt person (whō he esteemed an excellēt saint of the L. & from whose wise sayings his grādfather *Iesus* had collected many his sentences:) hath carefully and reverently named & numbred him among those holy Patriarches & fathers of the old testamēt, so worthy of praise: wherewithall, although (as a true historiographer in that parte) hee hath laide open his sins, which els were so apparant, as they could not be covered: yet he extolleth him with many admirable cōmēdations, & in right consideratiō giveth not somuch as the least aime to any doubtfulnes of either his holines, or salvation, yea rather, he omitted not to say and protest, that God forsooke not his mercy (meaning that which was promised to *David* concerning *Solomō* & confirmed to *Solomō* accordingly as 1. King. 11. 39.) Neither that he was vterly destroyed, because of his works, that he should leaue him no posteritie. Fourthly

To the Reader.

ly Saint *Matthew* the Evangelist bringeth in King *Solomon* in the genealogie of Christ our Saviour together with his mother among those holy fathers of the olde Testament, *Matt. 1. 6.* But chiefly, the Lorde *Iesus* himselve in his profound doctrines and sermons, hath not disdained this person: but vouchsafed to name him, and there-withall to remember not onely the wisdom of King *Solomon*: but also that *holy House* which he built to the Name of the Lord. And to declare how well he liked the same house, he daily taught the people therein & shewed them the right vse therof: yea, hee much disliked, that the same should be prophaned by vngodly & sinful men, & therefore assayed to reduce it to his pristin purity, when with a whip he drave out both the buyers and sellers, saying, *My house, is the house of Prayer for all Nations*: & it was indeede all vnmeet that the thing which was ordayned for a figure of his Church, and prepared to so holy an vse, should be stayned with mens prophanitie, so long as the vse of the figure endured, which was vntill the time of the comming of the holy *Ghost* vnto the Apostles, after Christs ascension into the heavens. After this, that holy *Protomartyr Steuen* in his answer to the high Priest. *Actes 7.* speaketh right reverently both of *Solomon* and of his worke: and to testifie, that the same had yet a further aime, then to the ordinary personage, or to the worke of other men, he addeth: But hee that is the highest of all dwelleth not in the Temples made with mens hands: alluding to *Solomons* wordes in the dedication of that house 2. Chro. 6. 18. For right well is it said, that the very person whome

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that holy king prefigured, dwelt not in that house made with handes: howbeit as concerning his power and th' excellent graces of his spirite, he is ever present in and with that holy church which *Solomons* Temple hath prefigured and expressed. After all this (to passe over the Apostles and their worthie estimation of this person and his workes, from the which they have taken and cited argumentes to confirme their doctrines)

Aug. in lib. 17 de civit. dei cap. 20. Idem in 2. lib. de doct. Christian. all the ancient fathers of the *Nicen Council*, and others both holy and learned in the church: have not only gathered & received aswel frō hence, as from other monūments of their elders, *Solomons* holines and true repentance: but also have esteemed him for a *Prophet*, and in their writings have called him *the most wise & holy Solomon*. But were it so, that those things did not so plainly appeare in the holy scriptures: nor could it be founde in any word or writing of antiquity that *Solomon*, after his transgressiō, did repent & cōvert himselfe to the L. what reasō, what charitie, or what wisdom would yet cast into suspēse the holines & salvation of so rare & excellent a persō, when there is not extāt any sufficiēt scripture or warrāt to prove his final prophanity & eternall perdition, or that hee continued irrepentant vntill his death? Nay we ought not to be such sharpe cēforers as either to deny, or to bring into doubt the salvation of all thē whose sins have bin made manifest in the holy scriptures, albeit of their final repentance we finde no mention in plaine forme of wordes. If it were not so, what shoulde wee iudge of *Adams* and *Hevab*, which hearkened to the Serpent and fell from their obedience? of *Noah* which beeing drunken with wine lay vncovered? of *Lot*, which was overcome and committed

Ioh. Driedo, de Catalo. sacr. script. lib. 2. vide. Hieron. in extrema visione Ezechiel. Ambros. super Ecclesiast. et in Apolog. David.

To the Reader.

mitted incest? of *Iudab* which lay with *Thamar* his daughter in law; of *Sampson* the Nazarite, who dallied with *Dalila* & slew himselfe with the Philistines? of *Iosiah* which attempted an vnnecessary battaile against *Neko* the K. of AEgypt & died in the same? of the *man of God*, which cōtrary to the L. commādemēt did eat bread in the old Prophets house & was slaine of a Lyon, and of many such others both before and sithence the time of Christ, of whose saluatiō there is no doubt or questiō? Neither may we think, howsoever *Solomon* offēded (as he did offēd, & that hainously) that yet his sins were irremissible & not to be pardoned, or by nature such as passed the sins of those others of whō wee read and belieue, that God pardoned them. Amongst others, look on *David* the King, look on *Manasses*: look on *Paul*, and consider *Peter*. Was not *David* both an adulterer & a murtherer? for he tooke *Bethsabe*, & caused *Vriah* her husband for her sake to be slain, howbeit he was not shut out frō repentāce, & so neither from remissiō, as the scriptures testifie. What was *Manasses*? the scriptures report, that *he did evil in the sight of the L. even after the abhominatiōs of the heathē whō the L. cast out before the childrē of Israel. for hee built vp all the high places which Hezekiah his father had destroyed & he reared vp altars for Baal & made groaves, as did Achab K. of Israel, & worshipped at the hoast of heauē, & serued thē & he built altars for al the hoast of heauē, he offered his own Son in the fire, & gave heed vnto witchcraft & sorcery and maintained workers with spirits and tellers of fortunes, & wrought much wickednes in the sight of the L. to anger him, Againe, he led the peop'le out of the way to do more wickedly thē did the heathē people. And he (slew *Isaiah* the L. prophet &) shed much*

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innocent blood, till hee replenished Ierusalem from corner to corner, besides his sinne, wherewith he made Iudah to sin and to doe evill in the sight of the Lord. Lo! such an one was *Manasses*: and such were his sinnes, farre beyonde that wee reade of *Solomon*! Further, what was *Paul*? was he not a *Saul*, a blasphemers, a persecutor of Christ and his Saintes? and finally did not *Peter* 3. times not onely deny his Maister Christ after he had believed and confessed him: but also did sweare that hee knew him not? yet, lo, *Manasses* is witnesed to repent, and to finde mercie: *Peter* goeth out and weepeth, and the Lord looketh on him and sheweth him mercie: *Paul* hath also obtained mercie, (as himselfe testifieth) and such (indeede) is the mercie of our good God to penitent sinners! Now let no man thinke, that this hath bin spokē to encourage men in their sins; God forbid; Nay rather let men by these fearefull examples feare to sinne and not presume on Gods mercie, knowing that presumptuous sinnes shall not be freed of plagues when even those sinnes which are done of ignorance, of feare, of frailtie, or natures imperfections are not left without some measure of punishmentes: But this hath bin said, partly to arme all men against despaire: but chiefly to banish out of mens hearts that deep suspicion of *Solomons* finall Repentance, and the doubtfullnes of his eternall health with that holy *Messiah* whome he so worthily prefigured in his life. Secondly, as wee have saide of *Solomon* person: so may wee say & resolve of his *Books*, *Sermons* and *Songs*: chiefly of his *Proverbes*, his *Preacher* and his *Song of Songes*, as of perfect veritie consonant in all thinges to the legall, propheticall

Note this.

to the Reader:

prophetical and Apostolicall Scriptures. And therefore howsoever some persons either malicious or ignorant, would object and except against any of those by reason of the persons transgression, or of his strange phrases farre passing the vulgare and ordinat manner of speech, or the reach of their knowledge, or otherwise: wee find nevertheless, that as both the author and his workes and wordes have bene reverently esteemed and worthily admired of those wise and honourable personages who lived in his time, and so neare him, that they both beheld him with their eyes and heard him with their eares, and from his wisdom collected and preserved that which they esteeme worthie the holy register, as most divine *Oracles*, propheties, sentences and doctrines so necessary and profitable for the Church: so also have those wise & learned *Hebrues* and others of regarde which succeeded them, resolved of the same, which therefore they have likewise esteemed and embraced accordingly. Therefore the godly affected *Servantes* of the right worthie *Pro. 25. 12.* King *Hezekiah*, admiring the one, and well affecting *Aug. de civ. dei lib. 17.* the other, did carefully copie out for their better solace and instruction, many of his wise parables and grave sayings. Therefore also *Efra* the right learned *Io. Driedo in Catalog. sacr. script.* Scribe, who collected and restored the written lawe & sacred propheties, dispersed in the vnhappy time of the *Babylonicall* captivitie, gathered and placed those 3. former Bookes in the Canon of the holy Scriptures. Therefore the *Synagogue* of the Iewes after him, and that aswell before, as sithence the time of the Lordes nativitie, accepted and received those his Bookes
in

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*Eccles. 1.
in Prolog.*

*August. de ci-
vit. dei lib. 17.
cap. 20.*

*Et lib. retract.
1. cap. 4.*

*Hieron. in lib.
de viris illustr.
ad Chromat.*

Hag. 1. 1.

Zach. 3. 1.

*Io. Driedo in
Catalog. sacr.
script.*

*Damas. lib.
4. cap. 18.*

in the number of the 22. which they proportioned to the letters of the holy tongue. Therefore the *Chaldean* translators of the holy scriptures have both regarded & entituled his sayings & songs, *Prophecies*: Therefore *Iesus* or *Iosua* the high priest being in *AEgypt*, & finding there many *Books* writtē in the *hebrew* tōgue, left there of the *Iewes*, among them all copied out, collected and comprised in a book many of *Solomons* wife words, sentences & divine prophecies, the which afterward, that is to say, in the raigne of *Ptolomy Euergetes* the *AEgypti- an K.* (a little before the daies of *Iudas Macchabeus*, and about 200. yeeres before the birth of *Messiah*) one *Iesus* the sonne of *Sirach* which was the son of the same *Iosuah*, affecting that which his grandfather had collected, did interpret or translate the same frō the *hebrew* into the *Graeke* tongue: acknowledging himselfe therein to bee not the Author, but the translator. Therefore *Philo* the learned *Iewe* who lived in the time of *Onias* the high priest (beeing about an hundred and threescore yeeres before the birth of the most holy *Messiah*) gathered of his words, doctrines and praiers and comprised them in a Booke, the which he entituled *Solomons wisedome*, therein confessing from whence he had taken them, namely from *Solomon*: Albeit there be, which attribute this collection to one *Philo*, who lived and wrote in the time of *C. Caligula* the romane Emperour about the 38. yeare after the nativity of our Lorde Christ: yet, which of either of them collected, the learned Fathers have taken and esteemed, for the very Author thereof, *Solomon* the King of *Israel* who

to the Reader:

who (as they considered) hath therein spoken and delivered not only many wise and godly precepts and doctrines for the institution of a godly man: but also divers singular propheties, as of the coming and crosses of *Messiah*: of the tyranny and Apostasie of the *Iewes*, of the paines of the reprobates in hell, and of the ioyes of the elect in heaven. Lastly hee hath remembred for all posterities, that most excellent prayer which *Solomon* made and vsed to the Lord to get wisdom, the which is begunne at the beginning of the ninth chapter, and continued even vnto the end of that booke. And although this booke is not found written in the *hebrew* tongue: yet shall not that withstand the opinion of the ancient fathers, seeing it may bee, the right *hebrew* Coppie perished (among some other of *Solomons* bookes) in the vnhappy captiuitie of *Israel* and *Iuda*, and that this notwithstanding, might bee preserved and kept, as before that time taken and copied out by those strangers which either came to him, heard his wisdom and laid vp all things in their heart: or the which, having affinitie and amitie with him (as had *Pharao* King of *AEgypt*, and *Hiram* King of *Tyrus*) procured that those his words and wise sentences shoulde be copied out, interpreted and translated into their severall languages, as wee see the like to bee wrought for vs in this time. *Aug. de civ. dei lib. 17. cap. 20.* Therefore not onely the auncient *Nicen* Councell (wherein were assembled no lesse in number then 318 *Hier. lib. de vir. illustr.* Bishoppes in the raigne of blessed *Constantine*) but also *Cypr. in suis* the semblable Fathers of the Church after that, as they thought honourably of the person, have not onely accepted *epist. passim*

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*Ambrosius
lib. de quatuor
or quatuor diffi-
cili. Idem in
serm. 8. super
Psalm. 118.
Idem in
Catalog.
sac. script.*

cepted and received these his three former *Bookes*, and placed them in the *Canon*: but also often cited those 3. later (which are now placed with the *Apoerypha*) as both godly and profitable for the Church, and as the very wordes and doctrines of King *Solomon*, interpreted, translated and preserved in manner and forme before declared. Now, these things being well waighed, & one thing considered with another, what should forbid vs to conclude for the *holinessse* of king *Solomon* and for the authoritie of his wordes, and therof to publish his *Apologie*, mauger the malice of al partiall adversaries: Therefore with the former I have adventured this same forth: Wherin I confesse that (besides my paines) I have solaced my mind with a kind of delightful pleasure, of the which (as the person right grateful) I was willing to impart vnto thee (gentle Reader) that so both of vs together might be recreated with king *Solomons* last Solace, the which I heartily pray thee to accept at mine hand, and to vse together with mee in the leisure of him that liveth, seeth, iudgeth, guideth all, and both pardoneth the repentant and honoureth them which in the faith of his most holy *Anointed* are dedicated to his most excellent Gloty.

Mary Magdalene; then his owne in the Lord Iesu.

JOHN CARPENTER.

The Argument.

That printely gem, whom all the world admire
For wisdom, wealth, renowne and passing praise,
Who of Iehovah God had his desire,
And felt at full the pleasure of mans daies:
Doth change at length the methode of his waies:
That hee, who erst, as *Cherub* shin'd in place,
Is now deform'd and wailes his deep disgrace.

This who so sees, or heares him talke or tell,
Aie mervailles much, and feares yet more, what shall
Ensew thereof to him and Israel:

Portending plaine to each a sodaine fall.

Th' effects of ire, and taste of bitter gall,

For why, when such great princes passe them hence,
The land laments and peace stands in suspence.

Therefore his Lordes could well advise no lesse,

But that the cause investigated be:

And soone removed, that all th' effects might cease.

Yet lo, themselves they first pretend to free

From iust offence against his maiestie,

But, ah alas in fine they finde the thing

That caused care in *Solomon* their King.

But notwithstanding that, they timely tell

Of his returne, his pardon life and blisse:

That he the true *Messiah* figureth well,

And saint elect and princely prophet is,

They testify, and yeeld him that is his,

Also his wordes emphaticall and hie,

They note, collect and keepe in memorie.

Whose totall summe and scope men may advise,

That they condemne this wretched world, and bend

To bourd the blisse surmounting loftie skies,

Which aie stands firme, when all the world doth end.

And this is that whereto the King doth tend:

Repenting and redeeming pristine daies,

By merite of *Messiah* to his praies.

The

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The names of King Solomons Princes and Lords assembled in this
Councell and conference

1. King. 4.

Azariah, a Prince or chiefe Lord, the sonne of *Zadok*.

Helioreph and *Abiah*, the Secretaries, Scribes or Notaries of the king, the sonnes of *Shifha*.

Iehosaphat, the Recorder or register of the kings Chronicles, annales or gests, the sonne of *Ahilud*.

Benaiah, the Capraine of the Kings garde, or generall of his hoastes the sonne of *Iehoida*.

Zadok, the chiefe Priest.

Abiathar the Priest, who sometimes attended and ministred in *Zadoks* steede.

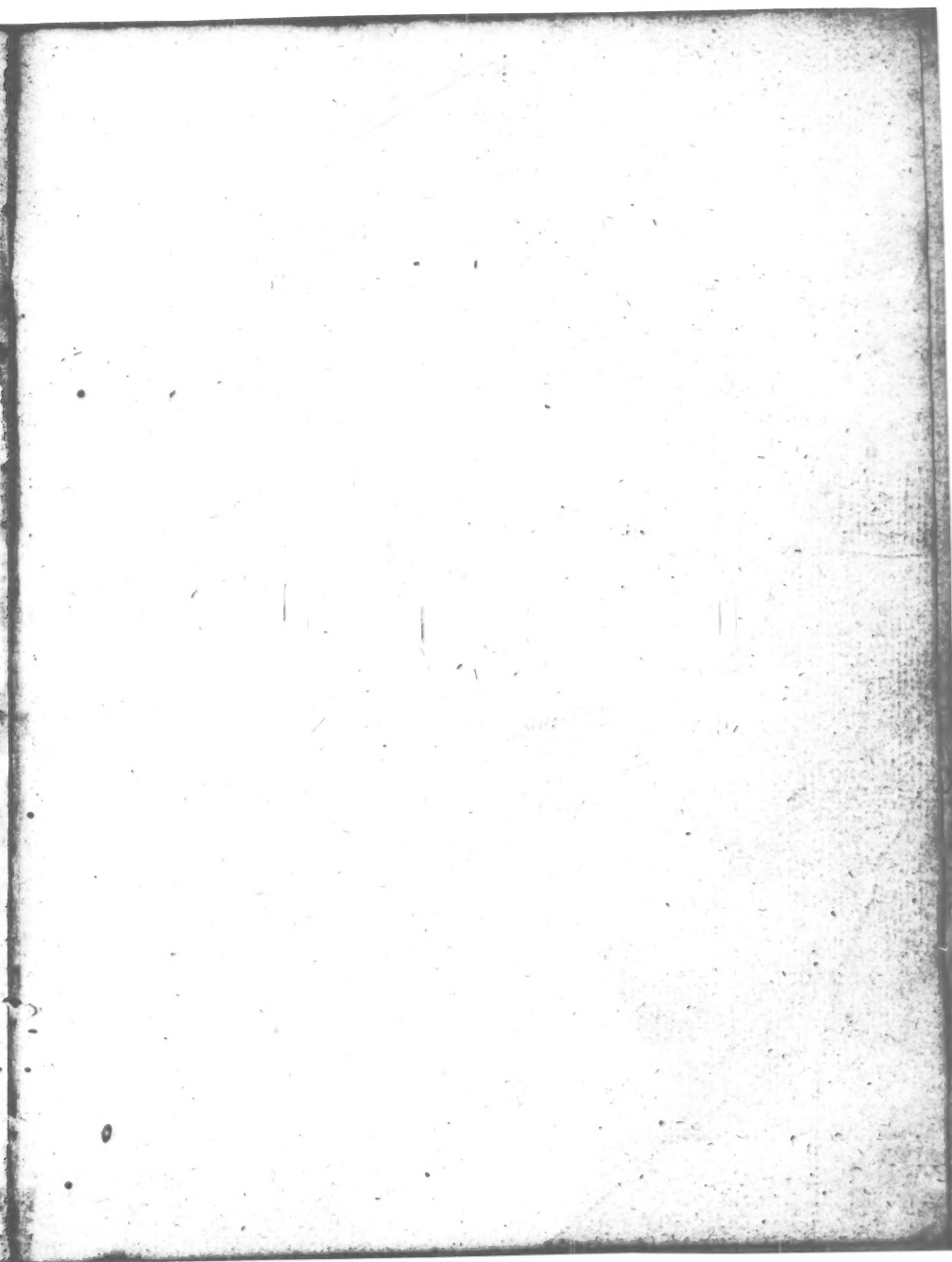
Azariah, the second of that name, who had his place and authoritie over the kinges collectors of his tributes, the sonne of *Nathan*.

Zabud a Priest, the kings familiar friend, chiefe Secretarie or Counsaillor, the sonne of *Nathan*.

Abisnar, a Lorde whom the king had placed over his houtholde, as maister of his Palace.

Adoniram, a Lorde, whom the king had set over the Tributes, as Lord Threasurer of the kingdome, the sonne of *Abda*.

CAP.



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SCHELOMO NOCHAM.
OR
KING SOLOMON
His Solace.

CHAP. I.

*Of King Solomon his glorious Estate, his
Transgression and his Affliction.*



About the three thousand, one hundred
and tenth yeare after the creation of the
world, that right noble and most fa-
mous King Solomon, the best beloued
sonne of King Dauid, (that man of
Gods pleasure and sweet Psalmist of
Israel) liued and reigned ouer Israel,
the Lords chosen people, in the most re-
nowned citie Hierusalē. As this Solomō was both chosen &
nominated by the Lorde his God, ere that hee was borne, by
his grace appointed to succēde his father King Dauid in the
throne of that happy Kingdome, and by his singular wisdomme
to goe in and out befoze his people: so also, in proceſſe of time,

Annal. fact.
Script.

Codaman

Fol. 21, 22

King Solomon

it came to passe, that by the direction of diuine prouidence, the meanes of his right prudent Mother, the willing consent and word of his kinglie father, and the faithful ministry of Zadock the Priest and Nachan the prophet hee was annointed, crowned and proclaimed king ouer Israel, euen in the life-time of King Dauid, who thereupon gaue him the charge of the regal Scepter, praised Iehouah his God with ioy and gladnes, and prayed hartily vnto his supreme grace, for the future peace and prosperitie of his Sonne Solomon, as wherein he might build an house to his most excellent Maiestie the God of Israel, and prepare the Sanctuary for euer. Whereupon Solomon sat on the seat of the Lord, & was king in the steede of Dauid, and God prospered and encreased him in dignitie, and gaue him so glorious a kingdome as the like no king euer had befoze him in Israel. This was that Solomon to whome the Lord appeared in Gibeon, and willed him to aske whatsoeuer hee would, that it might be giuen vnto him, and (beeing yet but a child in yeeres) he prayed to God for an vnderstanding heart, to iudge the Lords people: with the which praier of his, the Lord being right well pleased, filled him with vnderstanding as with a flood that his mind couered the whole earth, and replenished it with profound and graue sentences, his name went abrode in the Iles, and for his peace he was beloued: the countries meruailed at him for his Songs, Proverbs, similitudes & Interpretations. Moreouer by the name of the Lord God, the God of Israel, he gathered Gold as Tin, and heaps of Siluer as Lead whereby he became famous befoze all the kings of the earth, to the ioy of his people, the wonder of the nations, and the glorie of his God. This was that Solomon, who in the time of his peace and prosperitie, and namelie about foure hundzeth and fourescore yeeres after that the children of Israel, (by the conduct of Moses) came forth of the land of Egypt, built vnto the name of Iehouah his God, a magnificēt house, an house of exceeding great glorie, namelie that most beautifull Temple of God in Hierusalem, according to the purpose of the Lord and that iust rule, which Dauid his father receiuing from the Lord gaue vnto him, befoze his death. In the end this admirable worke perfectlie finished with all thinges both necessarie and
conuenient

conuenient, king Solomon, as he was of an herofcall spirit, & no lesse glorie, so being thankefull, he blessed and magnified Iehouah his God, from whose grace he acknowledged this honour to be giuen him, he adored his eternall maiestie with seruent zeale, he praised vnto him in spirit and with vnderstanding, and offered by many great, swete and pleasing sacrifices vnto his supreme power, who then againe right well pleased with him, with his woorkes, with his adozations, with his sacrifices and prayers, appeared to him the second time, saying, that hee had both heard his prayer and intercession which hee had made befoze him, and had halowed the house which hee had built to put his name there for euer, and that his heart should bee there perpetuallie. Furthermoze, this magnanimous king for the better maintenance and preservation of his royal estate prouided himselte twelue certain Officers according to the number, as well of the twelue months in the yeere, as of the twelue tribes of Israel appointed and authoized euerie of them in his turne, to leute, collect, receiue and prouide from those places and persons, which were within their severall diuisions, all such victuals and other necessities as might bee requisite for the kings person and familie. The which Officers were these viz. 1. King 4.
 The sonne of Hur, the sonne of Dekar, the son of Chesed, the sonne of Abinadab, Baana the sonne of Ahilud, the sonne of Gaber, Ahinadab the sonne of Iddo: Ahimaaz: Baana the sonne of Hufai, Iehosopha the sonne of Paruah: Semei the sonne of Ela: Gaber the sonne of Vri. These Officers beinge selected with discretion, and so approued, were not the children of Belial, as proud, couetous, luxurious, extortioners, bribers, oppressors, fighters, brawlers, or such as were either noted or suspected of any wicked vice, but of a goodlie constitution, prudent, ingenious, of good capacitie, gentle courteous, of good conscience, obedient to the lawes, honest and faithfull in their places, therein answering to the interpretations of their severall names either proper or appellatiue. K. Solomons
12. Officers.
 Whereby king Solomon was not onely most royally serued with all kind of princely provision of houshold, but had his store-houses replete with that which was timely reposed therein for the same, and like vses. Whobest Solomon beeing most prudent did euer e-
 C 2. seems

King Solomon

Kings store-
house.

Solomons ser-
vants in house.

K. Solomons
principal
Lords.

1. King 4. 2.
1. Chro. 28.
Exod. 18. 20.

He made his people and subjects for his best store-house, so wel
semblant, (I say not to the open fieldes, but) to that good Or-
chard or Gardine, well set with diuers kindes of trees, which
haue in them not onely many branches, boughs, leaues & stems
erected, but abundance of fruit, wholesome and profitable for
mans vse, especially then, when the same is wel husbanded, ne-
cessities respected, iniuries salued & particular causes wel waigh-
ed. And truly, to and for this end had king Solomon those pru-
dent and meete prepositours, knowing that by such persons the
affaires, are commonly well managed and perfozmed: but on
the contrarie the subjects occasioned iustly to murmure, wil be
easily perswaded to rebell against the king and his gouernment
and mens cogitations, erst pure, may be sozely corrupted, espe-
cially if they perceiue, that they which stand in place of autho-
rity shal not obserue that which themselves bid and command,
which both defaceth their authoritie and destroyeth the good na-
ture of many a man. * Also the king for his priuate seruants
in house had them which were of especiall choice, as who for
their wisdom, strength, agilitie, actiuitie, industrie, good dis-
position, manners humanity, patience, docilitie, constancie,
trust, fidelitie and the feare of the Lord, were not only best fit
to stand before him, to gard him, to serue him, to attend his roy-
all presence and person, but also to heare his wisdom, to ap-
prehend his iudgements, to note his behauiour, to imitate his
graces, and to be interpreters of his wil and word vnto others
And indeed these and such are worthy so noble a master, and
well it becommeth a king of that puissance and magnanimity
to be serued and attended on by such chosen seruants. But a-
boue all the rest the king had certayne principall and princelie
Lords, by whose graue counsaile, iudgement, prudence, good
advice and prouidence both the king himselfe was assisted, con-
solated and preserved in gouernment, and the affaires of the
whole kingdome of Israell the better disposed, ordered and per-
fozmed, that according to the desire and charge of his father
King David who was not vnmindfull of that prudent coun-
saile which sometimes wise Iethro gaue Moses in the right
vse wherof, himselfe was eased and ayded, and the people time-
ly iudged and well gouerned. And these are the names, of those
principal

prinſcipall Lordes. viz. 1. Azariah. 2. Helioreph. 3. Ahiah. 4. Ichophat. 5. Benaiah. 6. Zadock. 7. Abiathar. 8. Azariah. 9. Zabud. 10. Ahishar. 11. Adoniram. Azariah the firſt of that name, was an eſpeciall Lord, attending and aſſiſting the kings perſon. Helioreph and Ahiah were the kings wiſe Secretaries, Scribes, or notaries. Ichophat was the kings Recorder of the geſſes, or Chronicles. Benaiah was the general Captaine ouer the kings hoſtes, in the which office his ſucceeded Captaine Ioab. Zadocke was the chiefe Prieſt preferred to that function and place after that Abiathar was degraded and put away for his confederacie with Adoniah againſt King Solomon. Abiathar (the ſame before named among the Lordes) was a prieſt who ſometimes miniſtred and attended in the ſteele and place of Zadock. Azariah the ſecond of that name, was a prudent Lord whome the King had placed ouer thoſe twelve Purueys or officers before named. Zabud was the ſonne of Nathan, a Prieſt, and the Kings friend and familiar companion. Ahishar was ſet ouer the Kings Pallace: & Adoniram had the authoriſty for the Tributes, as high Treasuſer of the kingdome. As all and euery of thoſe

A deſcription
of King So-
lomons Coun-
ſelors.

Lordes were of no meane choiſe, but ſome of them ſuch as were commended and left vnto him by his father Dauid for wiſe & graue Counſaylors, and the Sonnes of Iobles: ſo were they moſt exquisitely qualified and adorne with ſuch princely virtues, as appertaine to perſonages of that ranke. As firſt, they were adorne with that perfection of their members, as beſt fitted thoſe affaires to and for the which they were elected and put in place. Next they wanted not the goodnes of apprehenſion to vnderſtand whatſoener was ſpoken woorthy audience. Thirdly they were graced with an excellēt memory, to retain things heard and apprehended, yeelding nothing, neceſſarie the remembrance, to thyſtles obliuion. 4. they poſſeſſed a profound conſideration and deepe conceit concerning ſuch difficulties as occurred. 5. A courteous affabilitie, pleaſing ſpeech and ready eloquence, but ſo, as therein their tongues conſorted with their heartes. 6. A learned ſkill in the liberall ſciences. 7. They were in word faithfull louers of the truth, contemptners of lyes, compoſite in manners, pleaſant, gentle, tractable & well comple-
oned.

King Solomon

oned. 8. Also free and without any iust suspicion of ebrietie, luxurie, carnall lusts, and notozious offences. 9. Men right magnanimious in their purposes, and affecting the true honoz. 10. Not couetous minded but contemning Gold, Silver and o-ther accidentall things of the worlde, in regard of their dutie to God, to their king and the common-wealth, wherein they had and retayned a most faithfull loue, as well of strangers as of their neighbours. 11. As they had a loue both to the iust, and to iustice: so also hated they al kind of iniuries, & odious offences, peelding euery one his right, aiding the oppressed and those which sustained wrong, not making at any time the strength of their authoritie, their rod of reuenge to beate them, whom they affected not in good will, but remouing away all iniustice and shew of oppression, they set no difference betwene persons and degrees of men, but only betwene causes, as equitie required. 12. They had likewise a strong and perseuering purpose in th' execution of things meet the performance, audacious, denoid of pusillanimity or feare. 13. They knew well the issues of all expences, nor were they ignozant of any vtilitie appertinent to good gouernment, as whereby the poore subjects might not be iustly occasioned to exclaime or complaine of hard or cruel dealings. 14. They were neither woꝝders, or giuen to high laugh-ters, nor gamesters, nor common players, or such like, but graue, modest, silent, temperate and courteous: 15. readie to heare such as came to seeke iustice, as whereby the king might be eased of that burthen and poore men satisfied in their iust requests. 16. They had the ingenie and vertue to inuestigate, vnderstand and make knowne to the king the whole estate, and principall affaires of his kingdome. 17. They were both able & willing to cheare the subjects, to correct their actions, to salue their sorres, to console the afflicted, to tolerate the simplicitie of the ignozant by a fatherly conuivance, and to gouerne not only the whole, but euery particular member of the common wealth. 18. Lastly, they had a chiefe regarde of their oath to God and the king, as Solomon himselfe, aduised them, fearing God and keeping his commandements, wherein the whole duty not onely of euery man, but especially of such princely per-sonages consisteth. And this Solomon well obseruing, as hee
had

had an herocall spiritte, so proceeded he to consider of, and to reward their good deserts according to their seruices done, and after the terme of the imposition of his will, that they might further be encouraged in their places of gouernment: but those placed he in the highest grade of remuneratſon, whose good seruice he had approued most profitable: and so orderly euery one of the rest after his place had both his qualification & rewarde of the same; for the king being conuersant with those his princes, he honoured the honour worthy, and held euery one in his softe, he invited to his owne Table this day one, the next day another, adorning this man now, and that man then, according to his degree: Neither was any one of them neglected or left without some taste of his bounty: yea his clemency, liberality & grace was apparent to all, for he was neuer of the mind or semblance, to be conetous towards his subiects, whiles he was bountifull to himselfe, but as I said, bountifull to all, but especially to those his princes and them which had best deserved in their faithfull seruices. Now, by this the sooner, the true religion flourishd, the common-wealth of Israel prospered, and the highest of all was wonderfull well pleased with the king, with his Nobles and with the people in those his happy daies, wherein as he was not inferiour to any Prince in the whole world: so neither was the kingdome of Israel thereby lesse prosperous then any kingdome on the earth: yea, this nation and their policie was to all others (by many degrees) preferred through this grace and blessing of the Lord both on them and their king. Truly these be the things which the noble Counsaylors of kings and Princes most respect, according to the right of their degrees, the dignities of their functions, the duties of their places and the diuine prescription, knowing this to be the verie end of their preferments, and the same which finally crowneth them that are worthy with the highest honour, as we haue sene it verified in the examples of Abraham, Moses Iehosuah, Ioseph, Samuel, and David the Kinges Father. Whereas the neglect, or abuse of this princely duty (which is often found in them which ambitiously aspire for their proper pleasures, vaine glory or filthy lucre) hath occasioned euen mighty men in the world shamefully to cough and fall downe under

King Solomon

ignomy and finally to dye without any honour, as we may behold in the fearefull examples of Cain, Nimrod, Achitophel Ioab, Shimei, Adonia, Doeg and many such like.

But yet behold: After many prosperous and flourishing daies of peace and pleasing tranquillity, this wise king, euen Solomō began more and more to decipher his infirmities and to manifest himselfe (as indeede he was) a moztall, yea, a sinfull man. For as Sathan, who had longtime envied his happy state and royall dignity, suggested euill in his heart, and tempted him, to sinne against Iehouah his God, thereby intending to ouerwhelme him & his kingdome, as sometimes he assayed to effect against righteous Iob: whereon the Lord, who had thus long staide him vp with his diuine power, permitted him (at the length) to fall, that for some good causes to himselfe wel known, howbeit within the compasse of such a limit and measure, as he should not defect and fall away from him for euer. But King Solomon was (as it were) for a time committed, I say not to Sathan, but to himselfe, who beeing so left, notwithstanding his exceeding great wisdom & soveraigne dexteritie in iudgement, soone forgat himselfe, his condition, his duty, and the law of his God: & following after the sensuall humour of a humaine mind and prauie affection, he bowed his loynes vnto Women, yea to many outlandish & strange Women, contrary to the preesse commandement of Iehouah his God: whereby in his elder daies, being quite overcome in his bodie, turning away his hart from the Lord, and affecting those vaine Gods, which his wiues worshipped, he wrought wickednes before Iehouah his God, and walked not vprightly in his law: by doing whereof, he stained his honour, defiled his posterity, brought wrath on his children, and felt sorrow for his folly. For the Lord who had before graced and magnified him, being iustly prouoked, was very angry with him and in his fierce (yet iust) wrath not only minaced the diuision of his kingdome in the daies of his Successor, namely Rehoboam, but stirred vp against him to that end, euen in his latter time, sundry Satans or aduersaries, who ener crossing & thwarting his peace & purposes, drenched him with manie bitter potions, to the noysome disturbance of that blessed tranquillity which his name imported, the exceeding sorrow

sorrow of his people dayly vexed with incursions of enemies,
 and the continuall agony of his oppressed soule, which both day
 and night felt the gnawing of a restless worme within his consci-
 ence. And here we obserue two memorable things for admoniti-
 on and instruction to all posterities, first, what is the nature of
 man with his condition, when hee is left or committed to him-
 selfe, not stayed or assisted by the diuine grace. Next how little
 the Lord God regardeth them that turne their backs fro him,
 how wise or magnificent sooner they bee in their places before
 men. We know, how true and too often that is verified which
 King Dauid said in his godly meditations: that man being in
 honour hath none vnderstanding, and therefore is compared to
 that Beast which perisheth. For thus Adam the Lord of the
 whole earth, being left vnto himselfe with Lady Hevah his
 wife (though in the most blessed Pallace of pleasant Paradise)
 within short time transgressed the commandement, and ex-
 pressed folly. Thus Prince Noah, after his laborious trauals
 on the huge deluge, at length being at ease, and (as it were) co-
 mitted to himselfe, was made drunken with wine, and lay vn-
 covered before his children. Thus good Lot, after that Sodom
 was burned and himselfe but a little refreshed, fell into both the
 sinne of drunkennes and incest. Thus Israel both in the wil-
 dernes, and in the land of Canaan, franked and pampered with
 prosperitie, wherein they too much admired their owne valour
 forgot the Lord, went a whooring after strange Gods and fell
 to ruin. Saul the late king played a plain rebell against the Lord
 (as Samuel told him) in the height of his wealth. Yea, thus
 Dauid the father of King Solomon, being a while permitted to
 try himselfe and his might, transgressed and confessed his folly.
 No such is mans nature & prave inclinatio, semblant to the pon-
 derous lead or Iron, which declineth to the bottom of the wa-
 ter whereon it is cast, when as it is not by some arte or meanes
 staied from sinking: or as the vine which groweth proud and out
 of course without timely pruning: yea, they be not vnlike (tou-
 ching their misfortunes) those little Chickens, which runne
 forth to the Vultures; and the silly Lambes which offer them-
 selues a pray to the Foxes, without regard of their proper dās
 to keepe or draw them away. Ben therefore, yea the best and
 most

King Solomon

Most strong men should feare, and not desire to bee left unto their owne wils, wisdom, power and habilitie: but pray and desier to be continually protected, governed and directed by the diuine counsailes and providence, knowing that God beeing their Father doth euer moze care and prouide for them, which being humbled in his seare depend on his will & direction. Next y, we see that the Lord neither blesteth nor graceth thē which leaue him and his service, how mighty, wise, rich or glorious soeuer they be: but in this he esteemeth the king as a Caytiffe, the Emperour as a wretch, the rich as a beggar, the wise as a foole: nor will he vouchsafe them honour, who dishonour him. For indeede hath he freed his owne from the touch of miserie in measure, when they transgressed. Adam and Hevah were exiled Paradise: Noah was waide ashamed: David was sloyed with many afflictions. So neyther will the Lord that any person of whatsoeuer estate or condition, should assure himselfe of peace and prosperitie longer, then whiles hee liueth in peace with his maker, dependeth on him by faith in Messiah and serueth him in singlenesse of heart. All this the King at length wisely considering (by the blessed motion of the diuine Spirit, which now began to reclaime, and call him home againe:) sodainely altered the constitution of minde and changed his behauiour (as David did, after that the Lord created a new heart, and renewed the right spirit, within him) And thereupon he became euen as another man. For now, knowing both his heynous transgression, and the danger of his owne poore soule: foreseeing the imminent alteration of his high estate, and the great perill of his people: and feeling the heauy finger of that iust God, and his dreadfull wrath already burning as a consuming fier in his conscience; he was as a man stricken with a deadly arrow, he wared both pale and wan in the fearefull agonies of his most sorry soule, that face which shined sometimes as a bright Angel, was deformed with the abondance of his watry teares: and whereas he used to sit royally on his kingly Throne, he did now chouse to lye all alone on the cold earth: he wayled all the day, and watched euery night, rent his kingly cloathes & cast ashes on his head: mingled his drinke with his teares,

and

King Solomon
began now to
know his trans-
gression, and
to returne.

and watred his colwch with the same, sighed sadly, and lamented woefully: abandoned as longe all his former pleasures and contemned as vanitie the delights of men. Moreover all his wordes, which were before so pleasant and hony sweete to the hearing, now sauoured of mortification and sorow, expressing the vnumeasurable torment of his wofull soule. Alas! who would haue thought, that such a noble person could haue beene so sodainely turned about and alfred: Who could beleeue, that such passing great pleasures should be determined in paines: such comfortatiues conuerted into corasines: such gladnesse into griefes: such prosperitie into aduersitie: such felicitie into misery, in so short a time, in so noble a personage? But yet we may marvaile the lesse, if we duely consider not onely that the King (though so Wise, Rich, and Glorious) is yet but a Man, to whom are incident both sinnes, flydings & fallies: but also that such are the miseries, infirmities, afflictions and conditions of this life: And that whensoever the Lord God in his iust iudgements either openly or secretly beatech and punisheth a man for his faults, that man is all vnable either to withstand those scourges, or to abide in his honour or prosperous estate, to retaine his health or welfare either of body or minde, being worthly constrained to colwch and glue place to him which is much stronger then he, and to yeelde to him with whom no man can pleade, nor answere one for a thousand, (as Iob said in the like consideration.) With this I call to minde that which the Kings father was wont to modulate, singing vnto the Lord his God:

When thou for sinne a mortall man doest beate,

He wanes away, and waxeth woe, and wane:

As such like the garment, which the moth doth freate:

So vaine a thing (indeede) is mortall man.

Psal. 39. 12.

Lo, here may we see the sickle condition of man, & the nature of his prosperitie in this life! Well may he be compared therein to the flower of the fiede (as both Iob, and David saith:) for like as the flower is not onely sed and refreshed with the pleasant showers of raine, & the comfortable beames of the Sunne, and groweth and shineth in the beauty of diuers colours, but also, within a very short time, is annoyed

A similitude
which setteth
forth mans
condition.
Iob. 14. 5.

alfred,

King Solomon

altred, and deformed now with the pearching heate of the Canicular Starre, then with the pinching frosts of Boreas winde: Euen so is man: for he commeth vp, he flourisheth, he shineth, he is glorious in his place, so long as it pleaseth God to giue him the sweete beames of prosperitie and honoz in this woꝛld: but this is not permanent: for as man will not abide in honoz, so neither is it meete he should be still so-
stred and lulled here in the cradle of felicitie: for by this, he forgets himselfe and his estate: yea, he forgetteth God that made him, and forsaketh the same which redeemed him: Therefore the Lord is best pleased, that he should be exercised with those afflictions which commonly follow after woꝛldly pleasure and prosperitie, being indeede as a common pronostication of sorow and aduersitie. Neither is there any thing to be looked for in this life, as both the sayings of the wise, the ancient histories, the proper similitudes of things, and the present examples of such euent doe plainly teach and instruct vs. In the sense and experience therefore of these things, what is there found of any constancie, or of any stability, or of any continuance in mans life: As man himselfe is fraile, so are all those accidents appertenant to his humane nature, transitory. Therefore, not onely the poore man, but also the rich man: yea, not onely the beggers, but the most Royall Princes are subiect to this alterations and vanities. In the due consideration wherof, men should not somuch mar-
vaile at the sodaine chaunges of others, and at the inconstancy of these woꝛldly things, as they should endeouour to learne to beware that they depend not on the deeseable vanities of this life: and to take heede, that they waꝛe not proud, nor forgetfull of their maker, and of their owne estate and condition, in the fond abuse of the things which are not their owne, but as lent vnto them to be vsed to the honoz of God & their owne necessities. Lastly, seeing that these things be so vncertaine they should in time prouide to lay vp for themselves those treasures which are permanent and may steele them to their highest content, in the feare and loue of him that blesteth and prospereth all them that neuer turne their faith from him.

Good counsell
for them that
live in this
world.

The

his Solace.
The second Chapter.

7

King Solomons Lordes, perceiuing the strange alteration of their Soueraigne, waxe very sorrowfull: they enquire for the cause, and endenour to preuent the future inconueniences.



Whelest all those things were in action, apparent euen before Strangers, talked of openly, and laid in the common ballance to be peazed and censured of euery man, King Solomons noble Princes and chiefe Lords were assembled in the Councell Chamber,

there partly to conferre of the affaires of the kingdome, for the high glory of Iehouah their God, the benefite of the common wealth and the right honour of their Soueraigne Lord: partly to inuestigate and searck for the causes of this the kings sorrow and sodaine alteration: the which they wold assay to remoue or mitigate, according to their wisdome, knowledge and best habilitie. Wherein, they manifested themselves dutifull to their God, profitable to the weale publique and regardfull of their kings health and prosperity, which are the principall things that noble Counsaylors and the worthy seruants of such Soueraignes, shoul'd in their supream places respect with all fidelitie. Now vpon a sodaine Zabud the priest, the sonne of Nathan, and the kings familiar friend (who had bene with his highnes for his better comfort in affliction, all that night before) issued forth of his priuy Chamber, entred the assemblie of those Lords, and (although with an heauie heart mesteine mind and sadde countenance, by reason of the kinges great perplexitie and troubles) he saluted them in these words: Iehouah our God saue you (my Lords all, both Honourable and Reuerend) the right happy princes of king Solomon! To whome they all (as with one mouth resaluting him) answered, & the same Power blesse, prosper and preserve you, Reuerend Zabud, the right trustie Secretarie and familiar good friend of our Soueraigne Lord King Solomon! And whence come ye now (my Lord) and what is the cause (if it please you) that

The duty of
noble Coun-
sailors to their
King.

King Solomon

The trouble of
the King is a
griefe to his
Subiects.

Azariah shew-
eth the good
opinion, loue,
and affection
of a good
Subiect.

that ye be so penſiue and heauy to day? Is all thing well?
To this Zabud replied: My Lords all: I am preſently come
forth of the Kings priue Chamber, where I haue bene all
this laſt night, watching and attending on his moſt royall per-
ſon: the Lord God ſaue & keep his grace: howbeit, there haue I
found little or no comfort, as God knoweth: for much griefe
and ſorrowe hath betided the king, which encreaſeth yet more
and more without mitigation: and the like increaſeth towarde
vs, and the whole kingdome, as farre as I can gather by that
which I haue both heard with mine ears, and ſeene with mine
eyes of and in him. Upon this ſaying, in this manner deliuered
before them ſuch a ſtrange terror and dread aſſailed the hearts
of thoſe Lords, that being thoroughly aſtoniſhed, they neither
were able to anſwer him, nor wiſt they what to ſay. For there
can be no greater grief and diſcomfort to true hearted ſubiects,
eſpecially to the faithfull Counſaylors of happy kings, then
when they ſhall either ſee or heare of the hurt, ſorrow or diſ-
content of their Soueraigne Lord, at the alteration of whoſe
prosperous eſtate, both Nobles and the Commons are ſodainly
moued & much diſquieted, as that body which ſeeleth the diſ-
temperature of his proper head, fearing the enſewing of ſuch
plagues, troubles and verations, as are wont to ſollow and
ſucceed the ſodaine loſſe and departure of ſuch heroicall perſons
by whoſe good gouernment and valour their Realmes and
Common-weales haue bin right happily maintained in peace
and tranquillitie. Neither (at the leaſt) ſhould either the No-
bles, or the common people be merry or pleaſed in the ſadneſſe,
trouble or veration of their Soueraigne Lord, knowing well
that natures of that grade and apprehenſion, will not ſhew
themſelues heauie hearted and meſſiue for any light or meane
cauſes. At the length after long expectation, ſilence, pauſes
and eagre looking one on another of them, with deepe ſighes,
pitifull groanes and cheekes watred with weeping eyes, a
principall Lord, whoſe name was Azariah though ſcarcelly a-
ble for ſorrow of mind to utter with his trembling tongue his
heartes conceit, ſpake thus in effect. Alas, alas! and how ſareth
then his moſt royall perſon: how doth our good Lord king So-
lomon, the moſt famous, moſt wiſe, and moſt glorious King
in

in all the world: The God of heauen graunt his most princely grace both along life and a wished prosperity to liue & raigne ouer vs and this people! For I assure you (my Lords as ye well know and must in equitie confesse) that next and immediately vnto Iehouah our God, hee is the approued stay of our house: the lightsome eie of our body, the resplendent glory of our kingdom, the happy peace of our people, the comfortable toy of our heartes, the glad solace of our soules, the right guide of our gouernment, the diuine wisdom of our nation, the manifest maiestie of our God, and the blessed preservation of Israel. But how fareth the Kinges most sacred person? In all this, and other his speeches and gestures, did this noble Azariah expresse the good opinion conceiued, the right loue, the godly zeale, the faithfull mind, the true affection and right worthy nature of a wise, saythfull and obedient Subject to his most gracions Soueraigne. I will now tell you my good Lords (saide Zabud) how the king fareth: I am well assured, there is not any one of you all, but hath plainely perceiued, that his Grace is most strangely and sodainely altered of late from both his wonted constitution of mind, and his common order of life: and that his wordes also saueur now much other wise then they haue sometimes heretofore labored, to our audience and vnderstanding. For behold, whereas he vles to be glad some and merily conceited: now is he rauished with heauie dumpes, and oppressed with sadness: whereas heretofore he accustomed to talke with a right lobely and libely voice: now, we heare nothing besides a voice of lamentation from him, tending to mortification: and whereas we hoped for some consolatory refrigeration and ease, by the mitigation of those extraordinary passions: wee see him yet hardly perplexed and vexed out of measure with farre greater and more torments. For why? the Sunne so brightsome is shadowed, the ioyful light is couered, the sayre Moone is obscured, the shining starres be dazeled, and the palpable cloudes returne after the late raine. Neither (indeede) haue I any hope of the recovery of his former constitution of mind and health of body, (although I hartily wish it, and desire it euery minute of an hower) he accustomed to sit often in his kingly Chyane, most royally amidst his Princes: but now he prostrates himselfe

zabud sheweth the Kings alteration and present estate, as ayming to his Repentance.

Eccle. 12. 13.

King Solomon

that ye be so pensive and heavy to day? Is all thing well? To this Zabud replied: By Lords all: I am presently come forth of the Kings private Chamber, where I have bene all this last night, watching and attending on his most royall person: the Lord God save & keep his grace: howbeit, there have I found little or no comfort, as God knoweth: for much griefe and sorrowe hath betided the king, which encreaseth yet more and more without mitigation: and the like accreth towarde vs, and the whole kingdome, as farre as I can gather by that which I have both heard with mine ears, and seene with mine eyes of and in him. Upon this saying, in this manner deliuered before them, such a strange terror and dread assailed the hearts of those Lords, that being thoroughly astonished, they neither were able to answer him, nor wist they what to say. For there can be no greater grief and discomfort to true hearted subjects, especially to the faithfull Counsaillers of happy kings, then when they shall either see or heare of the hurt, sorrow or discontent of their Soueraigne Lord, at the alteration of whose prosperous estate, both Nobles and the Commons are sodainly moued & much disquieted, as that body which feeleth the distemperature of his proper head, fearing the ensueing of such plagues, troubles and verations, as are wont to follow and succeed the sodaine losse and departure of such heroicall persons by whose good government and valour their Realmes and Common-weales haue bin right happily maintained in peace and tranquillitie. Neither (at the least) should either the Nobles, or the common people be merry or pleased in the sadnesse, trouble or veration of their Soueraigne Lord, knowing well that natures of that grade and apprehension, will not shew themselves heauie hearted and mellow for any light or meane causes. At the length after long expectation, silence, palyes and eage looking one on another of them, with deepe sighes, pitifull groanes and cheekes watred with weeping eyes, a principall Lord, whose name was Azariah though scarcely able for sorrow of mind to utter with his trembling tongue his hearts conceit, spake thus in effect. Alas, alas! and how saeth then his most royall person: how doth our good Lord king Solomon, the most famous, most wise, and most glorious King

The trouble of
the King is a
griefe to his
Subjects,

Azariah sheweth the good
opinion, loue,
and affection
of a good
Subject.

in all the world: The God of heauen graunt his most princely grace both a long life and a wished prosperity to line & raigne ouer vs and this people! For I assure you (my Lords as ye well know and must in equitie confesse) that next and immediately vnto Iehouah our God, hee is the approb'd stay of our house: the lightsome eie of our body, the resplendent glory of our kingdom, the happy peace of our people, the comfortable toy of our heartes, the glad solace of our soules, the right guide of our government, the diuine wisdom of our nation, the manifest maiestie of our God, and the blessed preservation of Israel. But how saith the Kinges most sacred person? In all this, and other his speeches and gestures, did this noble Azariah expresse the good opinion conceiued, the right loue, the godly zeale, the faithfull mind, the true affection and right worthy nature of a wise, saythfull and obedient Subject to his most gracions Soueraigne. I will now tell you my good Lords (saide Zabud) how the king saith: I am well assured, there is not any one of you all, but hath plainly perceiued, that his Grace is most strangely and sodainly altered of late from both his wonted constitution of mind, and his common order of life: and that his wordes also saueur now much other wise then they haue sometimes heretofore saued, to our audience and vnderstanding. For behold, whereas he vsed to be glad some and merrily conceited: now is he rauished with heauie dumps, and oppressed with sadness: whereas heretofore he accustomed to talke with a right lobely and libely voice: now, we heare nothing besides a voice of lamentation from him, tending to mortification: and whereas we hoped for some consolatory refrigeration and ease, by the mitigation of those extraordinary passions: wee see him yet hardly perplexed and vexed out of measure with farre greater and more torments. For why? the Sunne so brightsome is shadowed, the ioyful light is couered, the sayre Moone is obscured, the shining starres be dazled, and the palpable cloudes returne after the late raine. Neither (indeede) haue I any hope of the recovery of his former constitution of mind and health of body, (although I hartily wish it, and desire it euery minute of an hower) he accustomed to sit often in his kingly Throne, most royally amidst his Princes: but now he prostrates himselfe

zabud sheweth the Kings alteration and present state, as ayming to his Repentance.

Eccle. 12. 13.

King Solomon

selfe on the most lumpish earth, and reposeth him selfe most so-
 litary as one se:loyme. He was wont to feede on the most daintie
 delicacies: but now, hee is replete with bitter worme-wood
 and loathsome gall: he sometimes solaced his sweete soule with
 the chearefull delightes of the happie; but now, he laments his
 hard lot with the wizinging corasines of the wretched. Where-
 as fo: his recreation he vsed Harps, Shalms, Psalteries, Dul-
 cimers and other muscalle instruments of pleasing sound, now
 are they all set aside and neglected yea, he doth utterly distaste
 those and such delights. Forouer whereas he dayly accus-
 tomed fo: the better health of his body which hee was carefull to
 preserve, to exercise himselfe befoze his meates, and to rest him-
 selfe sometimes after, towards his better digestion, and that in
 his bed, he would first repose himselfe on his right side, wherein
 is the greater heate of nature, to further the same, with the
 due obseruation of such and other good phisicall Diets: now he
 is as another man, he doeth all contrary, he obserueth no diet
 profitable to health, neither can he rest in his bed any while, but
 tossing and turning hither and thither, hee declareth his angui-
 shes, and p:uozeth out his heart in sorrowfull complaints. The
 very remembrance of his former pleasures grieue his very soul,
 he utterly abandoneth that he befoze much affected, & though a
 most glorious king in his estate, hee yet abaileth himselfe be-
 yond all measure, his eyes gush out streames, the teares runne
 downe his cheekes, with the which he hath all watted his bed
 in the night, right semblant therein to David his Father, after
 that the prophet Nathan had brought him a message from the
 Lord his God: yea, he seemeth now most wearie of his present
 life; & death is wished fo:, being moze acceptable to him in these
 his agonies of soule: and semblably, his Wordes, Sentences, &
 sayings (vpon whatsoeuer occasion he uttereth them) argue a
 very deepe mortification of the flesh, a vehement contempt of
 the worlde, and a plaine condemnation of all the delights of the
 Sonnes of men. Whereby, in heauy sighes and groanes hee
 d:zines this messieue myll: *Vanity of Vanities: and all is nothing but
 meeere Vanitie.* Lo! thus saith the king! neither can my great
 familiarity with his Grace, or any word or gesture of mine,
 now preuaile with him (as in times past) to remoue this dan-
 gerous

2. Sam. 13.

Ecc. 1. 12.

gerous humour from his heart : but as soone as I put him in minde of those his pristine delights, he crieth out most wofully: *Vanity of Vanities*, as though God had taken away his iudgement, and the Almighty troubled his mind. But howsoever it be, I tell you here in Council, that the King is in a very desperate agony of minde, then the which nothing can bee moze noysome to his health. For as the tree cannot prosper whose roote is annoied: so neither can that person receiue health, which hath a pensue soule. I am very fearefull to thinke whereunto this will come : and doubtles the kinges enemies, hearing hereof, they will clap their hands hissing and wagging their heads vpon him, as the base abjects sometimes did on holy Iob with this bitter taunt : *Is this that man whome all the world admire, for wisdom, wealth, glory and fame :* But on th' other side the kinges people shall haue little cause to eate, drinke and to reioyce vnder their vines and figge trees, as they haue done in those dayes sozepast, vnder our kinges happy Raigne. This being spoken, and heard with consideration of euery of these Lordes : Zadock the high Priest stood forth and with a mighty sigh from the roote of his troubled heart, he lifted vp both his eyes and handes towarde the heauens, uttering these wordes. Oh good God helpe vs! he said againe. The peace, prosperity and well-fare of all Isracc, doth depend, (next to our God) on the peace, prosperitie and well-fare of our most gracious King Solomon, whom Iehouah his God hath chosen and appointed to represent his owne glorious person in our happy Commonwealth, in his wisdom, his iustice, his equity, his benignity, his fortitude, his magnanimity, his piety and all other his princely vertues : no lesse then the faire and bright Sunne resembleth his Matestie in the high Heauens, to the joy and comfort of the Creatures : or, as doth the head on the naturall body to the belottie, life and gouernment of the same : or as the wise Bournour of a Shippe in the Sea to the direction and safety both of it, and of all those embarked therein. Therefore I say, if the Lord of heauen in his displeasure, should take away our shadow, or abridge our king and his honourable prosperity for transgression and sinne, who, from thenceforth, shall haue peace? who shall fare well? who shall prosper? how can that bo-

The person truly repentant is not soon drawne againe to follow his former lusts.
100.27.2,3.

zadock expresseth the wisdom, function and affection of a good Bishop & Counsaylor.

King Solomon

The people
ought to pray
for the good
estate of their
Prince.
Plal, 20. 1. 2.

The good
consent of the
princes for
the safety of
their king.

Exod, 20,

Euery man is
a sinner,

God punish-
eth his owne
children when
they offend
his Maiestie.

by prosper whose head aketh and languisheth with paine? and how can those creatures reioice, from the which the light, comfort and commoditie of the Sun is removed & detayned? Then worthily are the people occasioned and obliged in their solemn prayers and seruices, to lift up their mindes to the Lord God: & about all other things (next to the glory of God) to pray for the good health, comfort, wellfare and prosperitie of our gracious Soueraigne Lord: as my Lord Azariah hath well befoze aduised and wished it. For I know, that the king is not onely much agonized in mind and afflicted in heart: but that he is much weakened and woyn away: neither thinke I that without some present remedy or mitigation of this his griefe, can his weake body long retaine his sorrowful Soule. This beeing said, the Princes with one consent answered. In truth it is no lesse needfull then it is godly, that all the kings maiesties Subiects, both in generall and particular should pray vnto God for the life and well-fare of the kings Grace: for as this duty of subiects towarde their lawfull Princes is comprised within that honour which children are to yeelde to their parents and taught them by many diuine testimonies and godly examples, soasmuch as those are as fathers vnto their people: so (as farre as we can perceiue) it is a thing most requisite and needfull to be done in this time, partly in respect of the king himselfe: partly in regard of vs his princes and of his people. Indeede (sayde Zadock) it may be the king himselfe knoweth that hee hath faulted and prouoked the Lord to wrath in some one offence or other committed against the diuine maiesty: for there is no man but he sometimes sinneth. A man though neuer so wise, holy & righteous cannot liue in this world without some kind of sinne: for all his thoughts are euill, and all his workes, yea his good workes are imperfect and defectiue, if they be compared and weighed with the diuine thoughts, workes and iudgements of God. Howbeit God permitteth not his holy elect to sinne without some measure of punishment, but, as a father, he correcteth and chastiseth his children to amend them, & is willing to be reconciled with them that returne home and humbly pray befoze him and thereto in the middelt of their troubles lette giueth them power and habilitie to beare those afflictions with patient.

patient minds (howsoever the flesh would rebell) and kee-
peth them in his hand, that the fury of the vngodly may not be
farther extended nor searcer executed towards them, then it
pleaseth him to suffer it for his owne honour, the benefit of his
chosen, and the instruction of his Church. And here the good
prayers and repentance of the people for and with the king
may (peradventure) please God and somewhat appeaze this
high anger. Again, it may be that there is some displeasure con-
cerned against vs and the kings people, for some unthankful-
nes of vs, or of them, the which the king (being wise) doth per-
ceive, but cannot redresse and amend according to the desire of
his heart. Howsoever it be, as the disquietnes of the king must
needs discomfirt his people (as the eclipsing of the Sunne op-
presseth the earth:) so whensoever he shall be taken from vs, it
will come to passe, that much wisdom will also depart with
him: for the king is passing wise, and his wisdom is bene-
ficiall both to the Church & comon-wealth of Israel: for by the
same the one is diuinely instructed, and th other prudently go-
uerned: the which therfore if we should want by this the kings
disgrace & departure, we shalbe couered with ignorance & swal-
lowed vp with confusion: besides all this, if the king should bee
deprived of that diuine wisdom, or constrained (by an unhappy
occasion) to liue and continue in care and misery amongst vs
(the which the most holy forbid) it cannot otherwise be, but
that many mighty troubles, afflictions, and inconueniences
will soone overtake vs and the whole land, wherein that will
be verified, which the king hath lately said in the agonie of
his soule. *Woe be to thee, O land, whose King is but a child, and
whose Princes are early at their Banquets.* But this we of
Israel little minde or consider, as yet, because we know our
king to be the Sonne of Nobles, and his Princes and Lordes
haue beene more regardfull of his high honour and of the go-
uernement of his people; then for their owne glory, gaine, or
commoditie: whereby the Subiectes haue beene the sooner
lulled a sleepe in the sweete cradle of ease, peace and tranquil-
litye and thereby satisfying their appetites in pleasures, are
wareen euen secure and carelesse vnder the happy raigne of a
most

The taking
away of a
good priace
is a plague to
the people,

Eccles. 10. 15.

King Solomon

most wise, prudent, and gentle King. But too morrow is not yet come on them and vs, and the time of our pleasant peace is not yet determined: but when, or how soone those vnluckie daies which ingender and bring forth our heauy calamities and woe (in the raigne of a most childish and unhappy King) shall invade both them and vs, we are yet vncertaine. Howbeit, we may worthely dread (as the King himselte also dreadeth) that those vnrchristie daies approach too neere vs. Surely, surely, now of late as we haue plainly perceaued a strange alteration and wonderfull chaunge in the Kings person, who appeareth as most loathsome to himselte, weary of his owne life, negligent of his owne health, carelesse of his royall glozy, and hatefull of the world, as drooping towards the end of his daies (so this may any one discerne in him, which shalleither heare him to speake, or see him to goe:) so the high renowne and bright beawtie of our time and nation begunneth to bale the bonnet, and to decline, as from the highest to the lowest, and will (indeede) yer long be shadowed and disgraced with ongly deformitie, without speedy pzenention: Let vs therefore consider of our present time, the condition of our estate and the dangers which are imminent, and in regard thereof, not disdain nor omitt to imitate and followe the examples not onely of men, but also of the brute creatures in this case: for behold, they and euery of them in their kind and nature commonly struggle and strive with the more diligence and carefull regard, when they be in hazard of hurte, then when they be free from all perill. If any fall into the fier, the water, or into some lethall or deadly sicknesse or other mischiese, first of all he is made afraide, then he is pained, then he looketh about him, then he groaneth, then he laboureth to escape, this if he cannot doe, then he crieth, then he craueth the counsell and aide of others whersoever & whence soeuer he may get it: in the end, hee greedily catcheth holde of whatsoeuer helpe is proffered him. And wee haue seene, that many by such meanes haue escaped great dangers and losses: On the contrary, we haue knowne many to perish and decaye, which haue bene either so foolishly as that they haue not seene their owne danger, or so negligent as they would not labour & strive

When men be
in the greatest
daunger they
strive with the
more careful-
nes to wind out

strue to winde out, or so proud, as they would not vouchsafe
 to desire aide of others. or so peruerse as they disdaind or de-
 nied their willing assent vnto others that might any way
 helpe or comfort them in their distresse. The time was that
 Bera the King of Sodom hearkened to Abraham who re- Gen. 14. 24.
 couered his people from the captiuitie of Codorlaomor and
 the other Kings of the nations, whereby not onely the
 King of Zodom, but also his people were freed from that
 heauy yoke whereunto they had beene subdued twelue yeres
 befoze. And it is happely remembred, how that Abimelech
 the King of Gerar was most willing (at Gods commande- Gen. 20. 17.
 ment) to request Abraham to pray vnto God for him, that he
 might be deliuered from the death which was threatned him,
 and be healed, by the which he escaped both death and displea-
 sure. Thus also Baruch the noble Captaine harkened to
 wise Deborah, & gat the victorie ouer Gods enemies. Thus
 Pharao (though a tyrant) craued aide of Moses and Aaron to
 be deliuered from those plagues of Egypt, & K. Saul permitted
 little David to enter the field against huge Goliath, for Is-
 rael's glozy. On the other side, The reprobate Cain would
 neither know his danger, nor be restrained of his purpose, and
 being in distresse, would not vouchsafe to craue or seeke for
 aide, whereby he perished, a vagabond and exile from the Lord
 of heauen, who cast him off from his grace and mercy. Thus
 the filthy Sodomits stricken with blindnesse would neither
 thinke of their destruction, nor craue, nor admit the aduise and
 aide of righteous Lot, who had bered his soule among them,
 nor any thing regarded the prayer and meanes of faithfull
 Abraham for their safetie: to be short, Saul the King dis-
 dained David and his comfort notwithstanding he had taken
 so good experience of his integritie and the power of God in
 him, therefore rather then he would seeme to embrace him and
 his power, he chose to kill himselfe with his owne sword to the
 daunger of his soule and decay of his glozy. These be ex-
 amples to teach and admonish vs. Therefore now following
 those which haue in their choise declared wisdom to the
 preservation and comfort of their soules. Let vs withall
 regard both of the Kings health, and of the good of his
 people

King Solomon

Pfal. 20.

people both seeke for, and embrace those things that may either helpe or comfort both. And because the God of heauen is the same from whence, and by whence all good things descend & come vnto his children, and which both comfortes and helpes them indeede in all their afflictions and dangers, let vs (as I said before) lift vp vnto him both our hearts and eyes, and thus let vs pray and say as the kings father hath taught vs in the like case. The Lord God of heauen heare our Lord the King in the day of his trouble: The name of the God of Iacob defend him. Send him helpe from the Sanctuary, and strengthen him out of Zion. Let the Lord God remember all his offerings and accept his burnt sacrifices Selah. The Lord God grant him according to his heart and fulfill all his purpose: that we may reioyce in his saving health and see vnto the banner in the Name of our God, when the Lord shall performe all his petitions. Now we know this, that the Lord will helpe his Anointed, and will heare him from his Sanctuary by the mighty helpe of his right hand. O Lord most holy, saue our Lord King Solomon, let him prosper & thereby be able to helpe vs by his wisdom & power when in thy name we seeke vnto him for succour. O Lord in lowe heare our prayers, be gracious vnto thy King, & mercifull vnto vs and all thy people, for thy holy Names sake: Amen. Amen.

CHAP. 3.

Iehosaphat and the other Princes and Lords call to mind & report in order what they haue noted and obserued in Solomons gesture behauiour and wordes, as arguments of his troubled mind and misery.



The former wordes being spoken, the praier ended & a pause againe taken whiles the Lordes looked one on another with heauy hearts & sad faces, musing much of the kings woful case: at length, Iehosaphat the Recorder opened his mouth and

and saide : Ah las I haue knowne (and that not long sithence)
 when at any time the kinges grace sat at his table to eate and
 to drinke among his Princes and Lords, he would wonderful-
 ly be solaced and delighted with sweet harmonies of Men-sin-
 gers and Women-singers, (whereof he had right many in his
 Courte) and would be exceeding merry and glad in the mid-
 dle of them all : saying, *A merrie heart is the life of the body,* prouer. 14. 30.
but enuie consumeth away the bones : But now, sitting at his
 table (in whatsoeuer company, and howsoeuer he be serued and
 attended on) he seemeth mervelous sad and wofull, he miseth,
 he studieth, he looketh heuellie, he distasteth all thinges, and
 giueth not so much as any sparkle or shew of a merry con-
 ceit, yea, he is wholly overcome with deepe displeasure, which
 argueth an unmeasurable griefe of heart and a strange affecti-
 on of the soule : for the face and externall behauiour of a man
 (which is not hypocriticall) doth commonly expresse and de-
 clare the thought and heart. And although the King well
 knoweth, that he which being diseased in the body and distem-
 pered in his health, when he shal be recreated with the ioy of his
 minde doth easely recouer, if his sicknes be not incurable, and
 that the most naturall cure of the diseased is to procure or occa-
 sion him some ioy or mirth of the minde, for often times the
 sick man by the comfort of gladnes is eased, yet to them which
 now laugh and would assay to prouoke the king to laughter,
 for the same cause he saith, *ye are meere mad persons ;* and to
 them which proffer him mirth to recreate his mind, he saith
Sirs what is it which ye do ? When any man willing to put him
 out of this conceit inuitheth him to a feast or banquet, he deni-
 eth to come, being unwilling to enter into such houses : saying
It is better to goe into the house of mourning then into the
house of feasting. Whereof of all those pleasant pastimes
 and delightes of the sonnes of men, the which sometimes
 bee so much affected, and of all their pleasures, counsellies,
 studies, laboures, deuises, policies, workes, and wise-
 dome, vnder the Sonne, (seeme they neuer so laudable in
 the eyes and estimation of worldly men) he saith : *Vani-* Eccle.
tie, vanitie of vanities, and all is meere vanitie : For what els
 Cap. 1. 2. 3.

King Solomon

doeth a man get profitable for himselfe of all those traualles which he taketh vnder the Sunne: wherefore trauaile men in the wynde: and what good thing is there to be found or enioyed or tasted of by men vnder the Sunne: * This being said, Azariah rose vp, stood forth and spake againe. The same thing (said he) haue I also lately noted in my Lord the King. Hee was wont to walke forth into his garding, to view his Orchards, his Ponds, and his fishing pooles: to beholde with delight his faire houses and beautifull buildings, and to take great pleasure in all the delights of the sonnes of men at all times: but now (alas) hee rather conteyneth himselfe solitarie within his Chamber pensue & sad: & now all the woorks which his hand hath made, and all the things vnder the Sunne (wherein heretofore he tooke such passing great pleasure, to the wonder of all his Princes) seeme vaine and loathsome vnto his soule. And as I sawe him of late to passe by, and to behold them all I heard him (with these eares) sodainly to sigh most grievously, and pointing at them to say with a very wofull voyce: *Tee Loee! all this is but vanitie, and vexation of the spirit. And there commeth no profit at all of all these things vnto him that hath labored therein: whereby I am weary not onely of those my labours, but also of my life: neither can I digest any thing that is vnder the Sunne. I much mused thereon, as also what should be the cause of such the kings condition, and of his so sodaine metamorphosis. Truly sithence that time I heard and perceined thus, I haue much pondered therof in my meane mind, and haue been, and yet continue right soory for the kings trouble.* * Then answered Helioceph the Secretarie, and said, that hee had likewise not onely seene and obserued such an alteration in the kings maiestie, and heard many such tragedall gestures & pathetical toores of the king himselfe: but also that he had some times enquired of him wherefore he so did and had so said: to whom, his maiesty answered because that *there is not any thing of value vnder the Sunne: and that a man by his owne labours findeth nothing els. And therewith he spake much of the generations: as that One passeth and another succeeded, and that Earth onely remaineth.* Besides these, I haue heard him to utter many thinges strange & wonderfull: yea, such as without a good interpreter are able to astonish

Azariah

Eccles. 2. 4. 5. 6.

Solomon loatheth his labors and delights.

Helioceph.

The vanity of worldly things
Eccles. 1. 4.

stonish and confounde both the reason and iudgement of any Ahiab.
 man. * It is very true (said Ahiab the other secretarie) and as
 I haue seene and heard: so haue I noted much of the kings be-
 hauiour and wordes. And here I remember that hee saide of
 late, that *All things are so hard that a mā is not able to expres them*
 A saying which much daunteth the wise men of the world, that
 vnder take, in the search of Nature and her woorkes, to find out
 and to declare not onely the things, but also the causes of al na-
 turall things with the euent: yea, he hath said also, that *The*
thing which is now in action, hath beene done heretofore, & the thing
that hath beene done, and is now in action, shalbe done againe here-
after, and that there is no new thing wrought or to be done vnder the
Sunne. Howbeit, we see and know well that many new things
 are wrought and done in the world every day: and yet not-
 withstanding, he said also, that *The thing which is past is out of reme-*
brance, and that the things to come shal no more bee thought on: and
 considering all the things which are done vnder the Sunne. He
 found them all vanitie and veneration of the spirit. Strange
 wordes yea, high misteries! howbeit I doubt not but that the
 King is well able to giue reason of those his wordes, and to con-
 firme the same with sufficient arguments, howsoeuer the wis-
 doine of euery man can neither reconcile them, nor on a sodaine
 comprehend or conceiue the kings meaning. And I also (saide
 my Lorde King Solomon. Whereouer I heard him say,
 that (though manye things bee bowed and by mans arte,
 cunning and industrie perfected and framed to request.)
The crooked cannot bee made streight, nor the imperfection of
things can bee numbred: and that whereas hee endenoured to
attaine to the perfection of wisdom and knowledge, hee
founde in the end, that All was but vaine, and where much
wisdom was, there was also much trauayle and disquiennes
and The more knowledge a man hath the more is his care. * After
 this Benaiah Captaine of the Kinges Host, standing
 forth, saide, that hee also had hearde the same wordes
 vttered, and that besides, hee hearde the King to saye,
 that whereas hee had sought to content his Soule with
 the

All things are
 too hard for
 mans witte.
 Cap. 1. 8.

There is no-
 thing new vn-
 der the Sunne.

Abiather.

Benaiah.

King Solomon

the pleasures and delights of the sonnes of men, bee in the ende (after long search and study) found therein nothing of habilitie to content his minde: but this hee found, that all those his studies and endeouours were meere vaine and grieuous to his soule: and so much the sooner for that hee considered: that *the wise shalbe no more in remembrance then the fooles: & that it hap-*
neth to the wise as to the fooles: therefore what encouragement
 hath a man to seeke for wisdome? Moreover I perceiue him to waxe weary of his labours: and the rather (as hee sayth) because he shalbe fayne to leane all to one, whom hee knoweth not whether he wilbe a wiseman or a foole, yea, to him which neuer sweate for them in his life. And that seeing a man getteth no profit of all the tranails he taketh vnder the sunne, he holdeth it best, for a man, to eate and to drinke and to refresh himselfe in his labours which yet a man cannot doe, and so neither be pleased in his labours, without the grace of God whose guff it is: and therefore he sometimes exhorteth there of thus *And is it then good for a man to eate and drinke, & to seek to refresh him selfe in those his labours? as if he should answer, No: But being comforted by them that stood before him and heard his words and by them wished to prevent tymes and seasons: he answered, that he could not, nor would assay to do it, although hee should redeeme the time seeing the iniquitie of those dayes: for why, as men haue their appointed time and times in this world and as every thing hath his proper opportunitie, in the same: so also hath hee had his time, and the time which hee hath ouerpasse hee cannot recall, nor the times to him allotted hee they good or euill, is hee able to prevent: nor may those things in any other time be effected which are to this time by the diuine providence properly appoynted. Men may labour without the consideration of this time, but what gaine they? nothing besides wearines and trouble, which are the common rewardes of mens toyles in this life, for God hath framed his workes in such order and measure, as they are not to be altered nor corrected by man, not able to comprehend them. The King complaineth of this also, that* *Vngodlinesse is found in the place of*
Iudgement

The wise man
is forgotten in
the world.

No mā know
eth who shall
enjoy his la-
bours after him.

A time for e-
very person
and to every
thing.
Eccles. 3. 1.

Indgement, and iniquitie in the place of Righteousnesse. *Yea, euen* The iniustice
 in this time of his happy gouernment, notwithstanding the and impiety
 core and regard not onely of his grace: but of all vs his Lords of Magistrate
 and chiefe counsaillors, who (I am assured) haue take as great
 heede with diligence, as any Prince in the world with his no-
 bles could possibly take for the rule of the realme and ordering
 of the Common-wealth. But (ah las) men are diuersly affe-
 cted, of sundry opinions, and variable dispositions, in all ages,
 the which to meete with in all points; it is for any prince
 or magistrate impossible: the which therefore may be lamen-
 ted, but neuer thoroughly corrected or amended. Howbeit hee
 thought (as he saith) that the cure of this malady being beyond
 mans power and wisdom, God would in the due time take on
 himselfe and separate the righteous from the vngodly, and then shall
 be the time and iudgement of all counsels and workes. Yee also
 much museth, how God (though he had chosen of the children
 of men) should neuertheless permitte them to appeare, as
 though they were but Beastes: and as somewhat doubtfull
 of the eternall beeing of mans soule (which is that spirituall sub-
 stance, which God hath made after his owne likenesse, and
 powred into the humane body, and ioyned to the body doeth
 animate & guide it, but being separated from the body, dieth not,
 but liueth immortall for ever) he saith: *Who is he which know-
 eth the spirit of man that goeth upward; and the breath of a beast
 that goeth downe to the earth?* And is not this the iudgement of
 wooldely and carnall men, which perceiue not the thinges
 which are of the holy spirit? Indeed (being as the beasts in their
 nature) they consider nothing more. And albeit the King hath
 said, that it is best for a man to be toylfull in his labour, which
 is his portion in this life: yet to daunt him againe, who (saith
 he) *will bring him to behold what shal come (on him or his posterity)
 after him?* And truly, this may easily discourage any man to
 proude for his wife, his children, his familie, and for the times
 to come, when as without hope of future prosperities, hee shall
 trauaile for them in the wind. * These and such like passions of
 minde I haue perceiued in the king. But yet beyond ma-
 ny others, hee complained of all the wrong that is done under
 the Sunne, the which (as appeareth by his wordes and
 lamentation

God suffereth
 men to appeare
 as the beasts.

The fleshly
 mans iudge-
 ment of the
 soule.

No man
 knoweth what
 will com on
 him or his po-
 steritie after
 him,

The great op-
 pression in the
 world.

King Solomon

lamentation) is both unmesurable and unspeakable : and the more so; that the poore oppressed persons haue wept and shed abundance of teares, and yet haue not founde any in place ready to comfort them or to deliuer them from the violence of their oppressors. And here as in regard thereof He

The dead commended before the living.

much commended the dead before the living, (because they are freed from those miseries) yea, He commendeth him which is not yet borne, to be happier then any of those because he seeth

Envy, idleness, couetousnes, solitarines.

not (nor hath had experience of) those wretched toyles of men vnder the Sunne. Here he likewise complaineth of the Envy, Idleness, and covetous minds of men in this world, he disliketh singularitie and solitarinesse of life, in the which hauing too much presumed, he hath bene wonderfully deceiued & much annoyed in his life, wherein hee sorroweth for the abuse of his owne estate, to the which (in lieu thereof) he preferreth the condition of A poore child that is wise.* Further, in his wisdom he prognosticateth the foolishnes & future misery of Rehoboam his Sonne and heyre apparante : and yet he hath both well nurtoured him, & vnderstandeth that most men haue their eyes fixed on him with great delight, and hope of his happy successe and prosperitie in time to come : and somewhat the more hee is troubled, because that men in regard of this young prince and his succession, do somewhat neglect the present care and reuerence they should haue of his maiestie : For they looke after the second man. And (indeede) such is mans folly : hee looketh alwaies further, and affecteth the times, persons and thinges either past or future before those which be present. Some say the times and persons which haue bene of yore haue bene better then these which be present : others say, the best are not yet come, but we hope for them to be hereafter: the whiles, they esteeme not, yea, they loath and contemne the good thinges which they haue and may vse at their pleasure: and so in regard thereof do often losse both the commodity of th' one and comfort of th' other to their remediable miserie, and continuall grieve. And this (saith he) is a vaine thing and vexation of the minde.*

A foolish king a poore child.

Rehoboam.

Moreover the king hath highly reprehended and blamed many of them which enter into the holy house, which he hath made for the seruice of God: saying: that their offerings are the offerings

Cap. 4. 17.

of

offfooles, and they know not what le will they doe therein. The which wordes (being not well vnderstood) will occasion the ignorant epyther to contemne the said house, and the seruice of God therein, or to forbear to come into the same to shew their deuotion, and religion to God, as they are bound to doe.

CHAP. IV.

Zabud speaketh againe, reporting some other emphaticall speeches of King Solomon.



Solomons Lordes hauing thus farre proceeded in order to report, what wordes they remembred, vttered by the King in his affliction: Zabud the Kinges familiar spake againe and said: Well remembred (my Lords) And now besides the former, I call to mind, what the king hath saide concerning those *Rich men of the world,*

Whome the most part of all men do esteeme happy in this life He saith, that there is no man rich vnder the sunne: for where much riches appeareth to be, there be also many ready to spend and consume the same: He that hath much riches cannot rest or sleepe in the night: he that hath riches, is oftentimes hurt and annoyed therewith: and at length those which haue riches depart hence with soze anguish and sorrow of mind: (for there is no man, but at length he must yeeld to death) and shall carry away none of these thinges, but are constrained to leaue all behind them: that so they depart hence, as naked and bare as they came into this world: notwithstanding their great trauels and long labours for their riches in all their life.

And this he esteemeth as a mighty misery, (which is so often seene vnder the sunne,) that God giueth a man riches and

The Rich men of the world,

One man getteth, another spendeth the riches of the world.
Cap. 6. 1.

goodes

King Solomon

Cap. 6. 1.

goodes and honor: so that he wanteth nothing of all that his heart can desire, and yet God giueth him not leaue to enioy them, but another man spendeth them. The which (as it seemeth) he applieth to himselfe, whome it chiefly concerneth. In conclusion, he seeth that many thinges encrease vanity, and that a man vnder the Sunne findeth nothing else as long as he liueth.

Cap. 7.

Solomon acknowledged his owne imperfection.

Furthermoze, the king (though so wise) did complaine that he could not yet get wisedome, but that the more hee sought after it, the farther it went from him, yea, and so far, that he might not reach vnto her. In this sort, whiles hee would expresse the profoundnes of wisedome, hee abased himselfe beyond all mens expectation: for there is no man which knoweth the king, but esteemeth him most wise. I haue also lately heard him to speake much against Women, so farre, that whiles hee found the wisemen to be so rare, as one to a thousand in comparison: He found not so much as one woman among them all.

Scarcitie of wisemen and wife women.

Euery thing will haue his iudgement.

Further, he speaketh much of this, that euery thing wil haue an oportunitie and iudgement, which causeth mee to deade, what he thereby entendeth towards any of vs: and the sooner, because he added; That one man hath lordship or rule ouer another man to his owne hurt; which seemeth to touch vs, and others, which are placed in authoritie, and the moze, because he saith, that some are contented to commend them which are deade, and gone, before them which be yet liuing: Yea, they praise such as were in their liues distained with vngodlinesse and sin, for the which they were worthily condemned and executed accordingly, being such as iustifie Adoniah and his cause, Sheimei and his cause, and Ioab and his cause against the king, notwithstanding, that euery one of them, were both execrable wicked, and their workes abhominable before the Lord & his holy anointed, for the which they were iustly brought in to iudgement, and died without honour.

There be which iustifie the vngodly which are dead before any of them which are yet liuing.

* But after that Zabud had a little paused, and none of the rest had interrupted him, he proceeded and shewed, that the King declared the occasion of such rash Censors, and the boldnes of malepert persons: Because that euil workes are not speedily punished, the heart of man giueth ouer himselfe vnto wickednes. And yet it cannot be denied, but that there bee some iust,

tuff, to whome it befallerh, as vnto the wicked in this life, in the which many thinges be carried confusedly to mans vnderstanding, (for hee cannot comprehend ether the thinges themselves, or the causes and occasions of them by any his wit, wisdom, study or endenours) and therefore by any thing which is done vnder the Sunne, and so in the kingdome of vanity, No man knoweth whether he be beloued or hated of God: for it often happeneth to one man as it doth vnto another, yea to the good as to the euill: to the righteous as to the vngodly, to the cleane as to the polluted, to him that offereth as to him that offereth not, to the vertuous as to the sinner, to the persured, as to him that is afraid of an oath: whereof there ariseth great enuy of one against another, that the heartes of men are full of wickednes and madde foolishnes, as long as they liue, vntill they die. I haue heard him also to say, that it helpeth not to the swift in running, nor to the strong in battell; nor to the wise in feeding, nor to the vnderstanding man in enriching: nor in finding fauour to be cunning; but that all lieth in time and fortune. And that a man knoweth not his time, but he is taken in the perilous season: as the fishes are taken with the angle, & the birdes in the snare. But he complaineth much, and that daily of the great ingratitude of worldly men, which doe not onely not care to requite, but also do forget the greatest benefites of their bountifull benefactors. Yea, they cease not maliciously to slander and defame them, that haue worthily merited honour in their liues, hee greatly lamenteth the palpable ignorance of Princes, which before all others, should be wise, learned, and well nurtured, thereby the better able to perform their duties in their places: he pernerh in his bowels, to behold how seruants ride on horses, and Princes goe on their feete, as it were seruants. And that whosoeuer assaileth to redresse this monstrous abuse of the worlde, is hurted and annoyed by them that strue to maintaine such abuses: hee hath vttered, and daily vttereth many parabollicall sayings and darke sentences, and I haue much pondered of the sense thereof, Cast forth thy bread, (saith he) on the face of the running waters: Gene a part seuen dayes, when the cloudes be full, they powre down raine, where the tree falleth there it lyeth: he that regardeth the winde

The confession
of worldly
thinges.

Things hap-
pen to men
by chance, as
touching their
foreknow-
ledge or fore-
cast: therefore
men should
be cuer prou-
ident and pre-
pared.
Mans ingratit-
ude.
Cap. 10.
Ignorance of
princes.

princes abased
seruants
exalted.

Cap 11.

some

King Solomon

Cap. 12.

soweth not: he that respecteth the cloudes reapeth not. There is and many such other things haue I heard the kinges Grace to bitter in this time of his contrition and sorrow. About all, he hath exhorteth men to remember God in the dayes of their youth, before the times of affliction ouertake them, and therein hath made a right excellent description of mans Old age, with all mans infirmities, being as preambles to his natural death:

(a) A description of mans old age, miseries and death. Here hee telleth of the (a) dayes of aduersitie, of the yeares of displeasure, of the darkening of the sunne, the moone and the starres, of the turning againe of the cloudes after the raine: of the (b) trembling of the house-keepers: of the bowing of the (c) strong men: of the standing still of the (d) grinders: (e) of the dimmesse of the windows: of the shutting of the (f) street doores: of the silence of the (g) Milner: of the waking up at the (h) Cocke-crowing: of the (i) abasing of the (j) Muscicall daughters: of the dread of high (k) climbing: of the flourishing of the (l) Almond tree: of the Grasshopper (m) loading: of the passing away of (n) Conscience: of the (h) Watchful mans trauaile towardes his (o) long home: of the (p) Mourners in old men which goe about the streetes: of the taking away of the (q) silver voice or throat, lace: of the breaking of the (r) golden Ewer: of the breaking of the hearing the (s) picher at the (t) well: of the renting of the (v) wheele vpon the (w) Cisterne: of the turning of (x) dust into dust from whence it came: and of the (y) Ascension of the Soule to God who gaues it. All these, and many other such like are the ordinary wordes and speeches of the king, the which are intermired with many deepe motions of the Spirite, and diuine doctrines to draw men from the vanities of the world, and to perswade them to the feare of God, and the obseruation of his lawes. Surely, I haue much muled thereof in my mind, yea, I haue many times examined mine owne conscience, and wayes, whether there rested or appeared any thing in mee, whereof the king might take any offence: for I haue verily thought, that eptier the whole cause, (or at the least) some

(l) Gray haire
(m) Sharpe shoulders in age
(n) Unable to beare
(o) The heate or the strength of nature
(p) The pit or graue
(q) Lamentation ouer the dead
(r) The marrow of the backe bone, or Vitall spirite
(s) The skinned
(t) the Seemes
(v) the liuer
(w) the Head
(x) the naturall death
(y) the immortality of the soule

Euery man in such cases, should first examine himselfe and his owne waies.

part

part of the cause of the Kinges sorrow and trouble hath risen, or beene taken from some of vs, that haue beene and are daylie so neare and about his royall person. Wherefoze it shall not be amisse (in my iudgement) that wee first examine our owne wordes, workes and dealinges, and with an vpright conscience, trie and iudge our selues secretly with our selues, and finding with vs any part of the cause, or th'occasion of this displeasure, that we endeouore speedily, and seeke how to recure or mitigate the same: lest whiles we delay, the king be so overcome in those his perikous passions, that hee may be hardly recovered.

After that those sozenamed Lordes had thus spoken, euey of them in his turne, Zadock the Priest opened his mouth againe, and with great grauity vttered these wordes in effect. And my selfe (also my Lordes) haue with these mine eares, heard those and others the like wordes to bee spoken by our most Soueraigne Lord: But yet (as I haue conceiued & thereof euely pondered) the King in such his wordes by you befoze remembred and recorded, hath not spoken of vanitie, that is, hee hath not vttered any vaine or idle thing, nor hath his tongue talked of deceit, but hee hath wel refrained that, and will doe (as he hath protested with patient Iob) as long as his breath is in his body: for, as the King is of al other the wisest, so hath he had (especially sithens the time that those passions afflicted him) a due regard both of his place and calling. And truely (in my iudgement) he hath made, and yet dayly maketh and augmenteth, *A Catalogue of mans vanities vnder the Sunne*, right worthy to be lamented and abandoned. And by this he would that men should learne to condemne the wicked world, with the pompe and vanities thereof: for why: he hath found, and yet perceiueth the world to be very deceitfull, the enent horrible, and the paine thereof intolerable, wherein not to feare, not to lament, not to be afflicted, not to bee in perill, not to bee tormented, it is most impossible. Surely, as the King could not finde, so neither can I report any good or profitable thing of the World. Wherefoze, O ye louers of the world, for whose sake pee strine and make warres, your hope can bee no greater, then that

zadock.

Solomon hath
not vied any
vaine talke.

The deceit &
vanitie of the
world.

King Solomon

that yee shall be made the friendes of the worlde: and what gaine ye by that? surely, yee shall finde therein, that the flesh will infect you, Sathan will deceiue you, and the worlde her selfe will daunt you: besides that, the worlde passeth away with her lusts: and if yee loue those thinges that be hers, yee shall passe away with her and her lustes, and through many perils ye shall fall at length into eternall torments. Therfore would our king, that yee should leaue and contemne all those vaine thinges of the worlde which perish, as that wherof ye can gather no profite at all in the end, but paine and sorowes vnpeakable. And surely, neither hath the king spoken or done this without the argumentes of many godly and diuine motions of minde, from whence, as from the treasure-house of a godly wise man, he hath brought forth many beauenly Oracles and sweet Sermons tending to the highest honour of the euerlasting God, and the chiefe felicity of man: being worthily esteemed the two principall endes of mans election and creation, the which is to be inquired, sought after, and effected in the feare of God, and the obseruation and performance of his commaundementes, according to that saying of the Lord, which David the Kings father receiued from his spiritte, and committed vnto Asaph that excellent singer:

psal. 50. 23.

*He doth me glorifie indeed, that prayes yeeldes to me.
And he that leades a godly life, my saving health shall see.*

The former
good counsell
approved by
Zadock.

It is profitable
for men to ex-
amine their
owne wayes.

I thinke (vndoubtedly) that this sodaine Metamorphosis of the king, is not occasioned by any of vs here present. Neuerthelesse, I dislike not your aduise (right noble Zabud) that euery one of vs should enter into himselfe, and duely examine and trie his wordes and actions, especially those which in any sorte may touch our Lord the King and endenour with speede to redresse and amend that whatsoever wee shall finde, or at the least suspect to bee faulty or amisse. For may this bee disliked of any man liuing: nay rather it is to bee highly commended in euerie man, as a vertue whereby hee may the better know himselfe, of the which, whiles many men (though otherwise wise in this worlde) haue remained ignorant, or at the least

least forgetful, they haue not onely neglected the duties of their vocations, but missed the right scope of their life, and so the highest happinesse. But would to God, that the king were now, as he was sometimes in those monethes past, and in the dayes when God prospered him! when his light shined vpon his head, when he went forth after the same light and shining, even thzough the darkenes, as it stode with him, when hee was young, when God prospered his house, and when the Almighty was yet with him, and when hee had ioy and gladnesse in that his prosperitie amongst vs and his people! Then should not sorrow oppresse his heart, nor dread of future dangers daunt our hope. But let the Lord be true (as hee is) and euery man a lyer: that so hee may woorthily be extolled in his iudgements, and praised in his mercies: which doubtlesse is not the least cause, that God in his wisdom hath suffered many of his Saintes (which haue been and may stand for singular examles of pietie and godly vertues vnto vs) not onely to shew forth their humaine imperfection and infirmities by some certaine slidinges and blemishes, but also to taste of afflictions cuppe, as well for a correction of their faults, as for an exercise of their spirites, no lesse necessary vnto man, then his daily foode in this wretched worlde.

Iob. 29. 2.

E. 2.

CAP.

C A P. V.

Solomons Lordes examining themselves and their dealinges one by one, are in their owne consciences cleared of any cause of his affliction. Zabud and Azariah are iustified.



So the sodaine alteration of King Solomon (after that hee came to himselfe again vpon the sense of his sinne) was very maruailous, and his words answerable to his deepe conceite: and that every one, aswell his hold seruantes, as his Princes and Lords, were ready to note, obserue

and record both the one and the other: so also were they most willing to inuestigate and seeke for the cause of these things: yea, euery of them, was almost ready, (according to that sentence of Zabud, with the assent of Zadock) to enter into himselfe with a due examination, to search and enquire whether any iust cause or any occasion whatsoeuer might arise from any thing in them, or of any their words or actions to trouble his Highnes mind, and so to cleare himselfe in presence, by declaring his integrity without all hypocrisie or vaine glory. And so it is to bee esteemed, that although a mans owne mouth should not praise himselfe, but rather another, yet these Lordes offered nothing of themselves, as to blase in the pride of their heartes, the honour of their owne demerites: but as within the boundes of modesty, they might excuse and cleare themselves of whatsoeuer might be objected to them. In this sorte the holy man Iob, and the holy Patriarke Abraham and Moses and Samuel, and Sampson, and David the King were not onely constrained, but well content-

Note.

In what minde
and sort the
Lordes cleared
themselves.

contented to doe, as in their severall histories plainly appeareth. And herein they shew forth not onely their great griefe conceived for the kinges trouble, but also the desire they haue to ease and remedy the same to their power.

But now, as hee is faithfull which performeth that in dede, which in worde he hath protested and promised: so reuerend Zabud (who first spake thereof) beganne in this sort to performe it accordingly. And thus he said: As the Heauen is high, and the earth deepe, so is the kinges heart unsearchable. I haue heard him thus to say: therefore omitting (as yet) the search of his reines, (as Subiectes should) I haue entered into mine owne heart, and haue examined and tried mine owne thoughtes, wordes and wayes, especially, such as concerne his Highnesse. I haue not cast mine eyes on others, and censured them and their doinges and sayings: but I haue (I say) obserued, tried and iudged mine owne: feareng greatly, whether at any time the King, as hee is passing wise, hath noted any point of folly or lightnes in mee, whome his grace hath vouchsafed to embrace, and to vse as his deere and familiar friend. In the which point it were an ingratfull part in me, and nothing becoming the worthines and honour of my place, if I should in such sort behaue my selfe, especially towards him or them by whose rich hountie I haue bene preferred, aduanced, and am daily benefitted and fauoured: yea, I confesse, I might well bee numbred bype among those fooles, that haue crooked soules in byright bodies, for whome worshippinge is so vnseemly, as the snow for the Summer, and raine for the haruest: whome, whosoever shall place in high dignity, shall binde a stone in a sling to hurt himselfe. And in my iudgement, as those young Pellicans are worthily loathed, relected and abandoned of their Dams, which neither feede them, nor comfort them, nor regard them, after the time they haue weakened their bodies by shedding forth of their precious blood to cure and recouer them of the biting of the venomous serpents: so also those persons do not only deserue to be expelled and cast out of this honourable societie, but to be esteemed not worthy to liue, much lesse to liue in hono: that recompence

Zabud his Apologie.

Pro. 25. 2.

The godly man rather iudgeth himselfe then others.

Ingratefull persons.

King Solomon

pence their most gracious Princes and bountifull benefactors, with such monstrous ingratitude, as will not onely not assay to requite, or that doe forget good turnes: but also yeeld hatred and displeasures for that their louing demerites. Surelie, these be the persons, in whom is plainly seene the enemy of the soule, the quencher out of merites, the dispearcer of vertues, the pestroper of benefites, the consumer of pieties fountaine, the dyer by of mercies deaw, the stopper of graces streame, the shutter out of Sonnes from their Fathers blessinges, and the same to the which the Almighty that formed all things, and both commendeth and commandeth gratitude to his Saints, shal adde the transgressors reward in the end. I am set in an high place, and enjoy therein like fauour of my Lord the King. This I confesse, I doe praye God for the same, and am bolden to be right thankfull to my Soueraigne. God forbid, I should in the same ware proud, arrogant, disdainfull, enuious, or seeke to reuenge priuate injuries on the which in times past haue abused me, although I be in place, either to hurt or profite them at my pleasure. I haue not (as being familiar with his Grace) suggested any vngodly thing, nor flattered, nor dissembled with the King, nor plaid the hypocphant in accusing others in his presence. I haue not (though preferred and familiarly esteemed of the Kings Maestie) eyther contemned or neglected the dutie of my Priest hooide, to the which I was called, nor the holy seruice and Religion: but deuoutely attended the same, and withall waited on the King and followed him, neither haue I abandoned the cry of the poore with their petitions to the king, when they haue been oppressed: but I haue bene right glad to heare them, and to further their suites, yea, and to defend and helpe the oppressed, and them which had none helper, against the proud faces of their oppressors. I haue been (as holy Iob hath taught me) an eye to the blinde, a staffe to the lame, an eare to the deafe, a mouth to the dumbe, and a father to the fatherlesse. I haue taken on me to further the honest suites of all the kings people that come to the Court for iustice: howbeit not in that minde which Absolon had vnder David, as the Lord is my witnes (for he thought by this deuise to aspire to the king-

How zabud
behaved him-
selfe in the K.
Court,

kingdome) but in the same spirite which my Lord the King had vnder his father by the good counsaile of his mother, who thus taught him: *Beethou an Aduocate for the dumb* Pro. 31.8.9.
 to speake in the cause of all such as bee succourlesse in this transitory worlde. Open thy mouth, defend the thing that is lawfull and right, and the cause of the poore and helpelesse. Neyther haue I in this respect taken any mans ore or alle, or any thing else for a bribe or reward, or a fee, as such often accustome to doe which stand in high places, yea rather I haue beene of Samuels spirite, and gladd withall mine heart, that such an occasion was offered mee to expresse my loue to the Loydes poore people: and therefore I haue payde forth of mine owne, and bestowed largelie both to the neede of the oppressed, and the punishment of those proude persons, which (knowing not their duties) haue both abused the King and his liege people. To be short, I haue as much (as lay in me) endeouored in my place to discharge my duetie, to benefite my Countrie to serue my King, and to glorifie the Lord of heauen. Therefore I perswade, that the Kinges Grace is not grieved or offended through me. Loe (my Loyds all) this haue I saide for my selfe: if any of you can iustly accuse mee of any thing offensiue in this matter, say on, and let mee not bee holden guiltlesse. *

Zabud had scarcely uttered those wordes in such his honesty and lawfull excuse: but Azariah (who thought it very long, yet hee could likewise enter into his owne Apologie) to declare his innocency, spake and protested, saying: And I (for mine owne part) seeing the King in this kind of displeasure, I haue also many times suspected, whether his Excellency, who hath called me, of his owne gracions heart without any my demerites to this honourable place, hath obserued or noted, or suspected in me any touch of conetousnesse, ambition, pride, vaine glozy, or any kind of treacherie, or disloyaltie towards his Highnesse: or any kind of iniustice done or offered to his people: wherof I here openly protest before thee Iehovah our God and you al, that I am as guiltlesse (in mine own conscience) as the innocent childe that lyeth in the cradle: for

Azariah examineth and excuseth himselfe.

King Solomon

What persons
are most meete
for authority.

The office of
the Purueyor.

thus (indeed) I should declare my selfe to bee esteemed wor-
thie this place and office. For I perswade, that as those pzoys
and stayes in an house, which are eyther noysome, rotten, or
vnprofitable, should of necessitie be remoued, that some stron-
ger and more commodious might be placed in the same: so al
such persons which stand in place, as to support, stay vp and
maintaine the estate and honour of their Prince and common
wealth be remoued and excludet both from his fauour and
al authozity, which wat the feare of the Lord, & those heroical
vertues which are so needefull and commendable in such
persons, which extend not their forces to the due seruice and
honour of th' one and benefite of th' other, and such other to be
preferred & set in their places & best fauoured, which are both
wel qualified, and ready to perform their right offices in eith-
er, as such, whereof the king at all times, and vpon all occasions,
may happily take and receiue counsel & comfort, & the common
wealth safety & vtilitie. *¶ herfore among (many other things)
as the king hath not onely placed me in office ouer all his pur-
ueyours & Catoys for his house, and swoyn me to do & obserue
my duty trustily therein, with this especiall charge, that neither
they, nor any other his seruantes should oppresse, wrong or
wrong his subiects vnder colour of taking or making prouision
for his house, knowing howsone a Prince by such meanes
may become hatefull to his Subiects: I haue prouided char-
ged and regarded, that both the saide Purueyours and their ser-
uants be men of good report, and faithfull and true dealing
persons, and that they be duly swoyne to respect the kings cō-
mandement, and to erecute their offices accordingly. Next I
haue regarded, that none of thē should presume to go forth with
out his lawfull warrant or commission sealed with the kings
seale, to yend, that both thē selues might know and remember
their charge therein, & the people might neither suspect their au-
thozity nor feare of the māner of their dealings. Thirdly, I
haue straitely charged thē in the kings name, that they exact
not, nor wrest any thing from the Commons but vpon agrē-
ment at a reasonable price betwēne thē, & the owner of the
things to be takē vp. And that if any thing be takē on credit for
the king to be paid for at a day appointed, that y purueyours ha-
uing re-

received those monies out of the kings Archequer doe neither conuert the mony to their owne vse, nor deteyne it from the Creditors, nor delay to satisfie them at the saide daies. And because all places of the Countrey are not storied with victuals and such other things alike, I haue prouided and charged that prouision for the kings house be made in such places where the most plentie of those things are, and that at meates and conuenient times, and at such reasonable rates & prices, as the seller may wel asoord the same, without threates or violent speeches. Also, that the purueiers shal not for fauor, fine or bribe, forbear to take of one man moze then of another, whose goods are lyable to their authoritie at meate prices: nor shall charge or exacte of one man moze then of another, for any malice, euil-will or suggestion of friendes or acquaintances. To bee shor, as they are swoyne to obserue and performe the kings commandement and their duty therein: so haue I duly examined them & their dealings from time to time. And if any haue bene founde faultye or offensive in this case, I haue not onely abhorred and banished them the Court, but seuerely punished them, as capital enemies to the king and his people. Moreouer, as touching the prouision of mine owne house, I haue had no lesse regard, that none of my Catoz or Officers shoulde at any time exact of the kings subiects any kind of victuals, Cozn, Cloath, Cariages or whatsoeuer els without the good wills and consent of them whose the things be, and without making a lawfull bargaine betweene them for the same, nor yet without present paye according to their agréments, and that whensoever I found any of my seruants or officers, whether for their filthie lucre, or mine owne commodity, to offend in their dealings, I haue neither defended them, nor saoured them, nor wincked at their faults, but I haue reprobued them, cast them out of fauour, depriued them of their offices and seuerely punished them yea, I haue compelled them to restore and peeble againe to the true owners the treble valew of such goods so taken vp with like costs of suite, besides their amerciaments to the kings Halesie at his pleasure. Cruely, this should be the desire of the Nobles, and so much the sooner, that the commons might not be moued to murmure, but to commend their dealings

King Solomon

lings that their owne consciences, might neither accuse nor condemn, but excuse and cleare them: the poore people might not curse, but blesse them: the kings grace might not be offended but well pleased with them: and the Lord of heauen might not in iustice plague, but in mercy prosper them in their honour. Thus haue I done and duly regarded, and for my part, I would not wish to liue, much lesse to liue in this honour, longer then I am able, or at the least haue a faithfull desire both to aduance the true honour of the eternall God, preserue and maintaine the most worthie Maiestie of my Soueraign Lord, benefit the common-wealth and discharge my duty in my place. *

CAP. VI.

Abishar the Master of the Kings Pallace, Iehosaphat the Recorder and Helioireph and Abiah the Secretaries examine and cleare themselves.

Abishar the M.
of the Pallace
and his office.



pro. 19. 12.

So soone as Azariah had ended his Apologie, and so cleared himselfe of all iust offence offered the king: Abishar the master of the kings Pallace, stood forth and saide: The Kinges Maiestie hath of his gracious fauour ordained me the Master of his Royall Pallace and therein, what he hath conceived of me in any thing disliking his minde, I know not: nor would I wish to incurre his displeasure, which is as fearefull as the roaring of a Lyon: when as his fauour is like the pleasant dew vpon the grasse, and as the rayne in the time of drieth. But this I knowe, that to the vttermost of my power, wisdom and discretion, I haue done my duetie aswell touching the

the preferuation of the good orders of the kings house as in my behauiour towards his highnes; and this I protest for my selfe not baine gloriously to boast of mine integrity, and demerites (for therein I confesse, I haue done but as I shoulde, and am bound to do) but to expresse my loyall heart, and to excuse my selfe of all such suspected crime, as might iustly moue the kings mind to this high sorrowe, the which I would not (for all that I am worth in worldly wealth) shoulde bee occasioned through me. And therefore, as touching mine office, I haue been right careful and diligent that the kings pallace might be cleansed and cleared of all such bayne persons as hauing neither the feare of God, nor any honoz of the king, do commonly disturbe & break all good orders in houses, in citties, in Commonwealthes: I haue not only abandoned, but also caused the Court gates to bee shut and barred against all Caynes, Hagars, Ismaels, Esaus, Chams, Dalilaes, Achitophels, Doegs, Shimeis, Nabals, Zibaes, Adoniahs, Ioabs, Ieroboams, as such as are knowne to be proud, headdy, high minded, ambitious, trecherous, couetous enuious, malicious, together with all fornicators, murderers, sweaters, lyers, whilperers, backbityers, boasters, fighters, brawlers: All profane, idle, ireful, slothful, and vncourteous persons, haters of God, vnnaturall, vnmmercifull, such as say in their hearts that God is not, and such as knowing God, honoz him not as God: but glue themselves ouer vnto all vngodlines, These are they which disturbe the tranquillitie of brotherly felowship and all good order, and therefore are worthily expelled and kept out.

What kind of
persons are
vnfit for the
Kings Court

* On th' other side, I haue gladly admitted, entertained, retained and embraced righteous and godly Abel, Abraham, Isaac, Iacob, Sarah, Anna, Ruth, Shein, Lot, Ioseph, Sampson, Gedeon, Iosuah, Aaron, Nathan, Gad, Samuel, Abigail as such both men and women as are holy, iust, wise, faithfull, obedient, gentle, louing, docile, affable, diligent, couragious, industrious, gratefull, beneficial, religious, godly, chaste and vertuous: These I say, I haue gladly welcommed and admitted whether they were poore or rich: knowing well, it is the Kings will and

What persons
should be wel-
come to the
Court.

King Solomon

good pleasure I should so do; that so his pallace should not on-
ly be an house of Noble-men, but a receptable to receiue and
intertaine the holy and iust, such as might become not only the
kings Court, but the mount Zion, and that holie house which
he hath built for the name of the Lord. Now, to this is ad-

The exercises
and the orders
of the pallace.

ded a speciall care, first, that the Lord of heauen be serued, and
then the house ordered and disposed in other things comient-

1

2

ent: Three times in the day are they called to this seruice,
namely at morning, at none, and in the euening, notwith-
standing the ordinarie repaire to the Temple, with his Pale-
stie. They which are merry are exercised in singing of Psalmes
hymnes and spirituall songs: they that be afflicted, are occupied
in prayer: and both th'one and th'other, do ordinarie vse
to read, with vnderstanding the Lawe, the Judges, and
the booke of the godlie and wise, whereby wisdome and the
knowledge of God is learned and followed, and therein are
they excited as well by word, as by examples to meditate day
and night, and to order themselues according to the same in
all things. * And as touching the ordinarie seruices within
the kings house (as the king hath like wise deuised and given
in charge) I haue bene carefull for the order thereof, the faci-
lite of performance, and the conditions of the kings seruantes:

1

Monarchicall
gouernment.

There is among them an obserued order, which hath a cheife
respect vnto one cheife Officer for the better performance: for
where there is not in gouernment one principall person, by
whom the others are to be directed, there confusion marreth al
& nothing can wel procede: When that facilitie may bee added
to the executio of those seruices, it is provided that one man be
not overcharged either with many offices, or in one such office
as passech one mans abilitie to performe; but that the same be
particularlie disposed to particular persons, as it is thought
both easie and conuenient for the one and the other, in time &
place. And as there was an especiall care taken and had who
should be admitted, and who should be expelled the Court: so

3

The kings hou-
shold seruants

is there no lesse consideration of the election and retaining of
the kings household seruantes: It is therefore required, that
they be faithfull, that they deceiue not the King, and that they
be wise and prudent, not to be deceiued by others. Moreover
that

that they be docile, industrious, courteous, gentle and virtuous. These and many such be the orders and seruantes of the kings house, instituted by his most wise disposition, the which also I haue withall diligence endenoured to maintaine to my power, according to his will: This the noble Quene of Saba at her being here, obserued and commended with high praises to the hono^r of the king, the ioy of his people, and the glo^ry of the everlasting God: These words (among others) spake Ahisbar, the which being ended, Iehosophat the Recorder put forth also his Apologie. And whether in the Records or gesses (said he) which are written, remembred or confirmed by me, the king hath espied or bene certified of any err or faulte displeasing his conceit, I also rest doubtfull. Indee^de all things cannot be so carried or written by any Scribe or Recorder whatsoever, but that imperfections or faultes may be made & found therein; as there is no man so perfect, but he may haue a fault, and no man so wise but he may by an occasion slide, and by want of heede passe ouer a fault in his time, a thing sone done, especially in them that write or reco^rd much or haue many and sundrie matters occurring, molesting, and distracting the mind. Notwithstanding I hold it not onely for a fault, but a fault intolerable that a Recorder either for fauour, loue, or affection to one: or for malice, enuie, hatred or dislike of another, should falsifie a Record, or willingly write or consent to the writing or reco^rding of that which is false; or should raze or blot out that which is true. This is a sinne against God, an offence to the King, the perishing of a good conscience, the decay of a good name, the subuerting of mens rites the cause of contentions, and an occasion of greate inconueniences euen in those matters and causes which concerne man and man; how much moze then are such vngodly practizes both heinous and hurtfull in the things which concerne the Lord of heauen and his truth, to the which to add any thing, or from the which to take away, deserueth an extirpation and losse both of body and soule. The consideration hereof (my Lords) and the daunger not forgotten, will make a man heedful and carefull, that in this office, he neither erre nor doe amisse,

Iehosophat
speaketh to
excuse himselfe

The Recorder
his office.

King Solomon

amisse, much more that he offend not of set purpose. But to
 speake for my selfe, I haue aduēture to record nothing be-
 sides the truth, & that also which is not onely lawfull and ho-
 nest, but right worthe the kings Annales, and very profitable
 to be remembred in the posteritie, as such whereof the kings
 father spake saying *This shall be written and recorded for them
 that come after.* The truth of the thing, & mine owne conscience
 shall alwaies testifie for me both before God & man, the one is
 strong & preuaileth, & y other is to me as a thousand witnesses,
 either to acquite me of guilt, or to iustifie my doings in this case.
 Moreover ye shall find (my Lord) if it please you to turne over,
 peruse and consider the Records, that there is nothing contain-
 ed therein, recorded or confirmed by me, besides that which
 hath beene well considered of and weighed with deliberation &
 iudgement in this place and societie, and by the consent of your
 honours decreed to be committed to my Record. If it be found o-
 therwise, & the fault proued to rest in me, (especially if any such
 fault be willingly done) let me beare the blame thereof: yea
 let me (as well worthe) be deprived of the honour of my place,
 let me be punished as a periured and faithlesse wretch, and let
 me utterly be discredited & made ashamed, to the terror and ex-
 ample of all others. But I trust in God, that howsoever some
 haue taken offences before they be given, who therein resem-
 ble children of variable affectiōs, the Kings Grace, being most
 wise, is not offended at me, seeing I haue not offered him any a-
 buse or iust cause or occasion of any such matter: And that those
 things which haue beene recorded by mee in the kings
 Annales, cheifely such as concerne God and the king
 shall be believed, as the most certaine truth, shall be receiued
 into the holie church and esteemed and canonized for authoritie
 with them that come after vs, euen vnto the end of daies.
 This being spoken the two Secretaries stood forth, namely
 Helioreph and Ahiah: And we also (said Helioreph)
 haue beene much troubled with the like feare, whether his
 excellent Maiestie hath holden either of vs or our dealings
 suspensine, as touching either the reueling of any his secrets
 committed to either of vs, or concerning any commandementes
 Precepts

Helioreph and
 Ahiah the Se-
 cretaries excuse
 and iustifie the-
 selues.

Precepts, Patents, warrants, or letters, that haue been written and set forth by vs, or either of vs in His highnes Name without his expresse commandement, will or knowledge first had and obtained therein. But truly, as this were a note of much malepartnesse in vs, and (is indeede) a dangerous kinde of Treason, so should we thereby occasion the kinges people and subiects not onely to murmure against vs & our dealings, but to condemne the king of great simplicitie and weakenes, permitting or neglecting such our bold presumption: yea, and they may thereon much dread, what we may peradventure do and execute against them in the kinges name, contrary to the lawes, and the good pleasure of the king, who being (as they know) most wise, prudent and filled with diuine graces, neither willeth, nor executeth willingly any thing in the gouernment of his people, but that which standeth with righteousnes and equitie, and therein sheweth great magnanimitie & kingly vertues towards them all, whether they be poore or rich. Num. 32. 23.
Neither I thinke but that, as they which sinne against the Lord of heauen, are found out of their owne sinnes, when hee goeth about to iudge and punish them, as Moses said: nor shal there be found a daye-man: betwene God & the, as in matters of trespasses wirt mā & man, as sather Eli the high Priest in his time said: so, such as vsurp, presume and sinne against the kinges honoz shal neither be hidden, notwithstanding their great hypocrisy & dissimulation: nor be holden guiltles in the day when hee shal come to visit them in his sierce wrath. But concerning any such matter doubted of me, I here testifie from my cleare conscience, that if such a question were proposed, I would gladly and that safely sweare, & take the liuing God to recozde for me, that as I haue been euer secret to his grace in matters of secrecie to me comitted with al fidelity: so hath there not any thing so passed mine handes so hee sent forth to his subiects touching any the kinges affaires, without his graces will or prescript comādemēt: or at the least with: ut his certaine knowledge, & that I haue, to the vttermost of my skill & habilitie, behaued my selfe faithfully in this respect both towards my Lord the king & his liege people. *And the same may be said also for me (said the other secretary) in al points as I likewise here protest for myselfe
With integrity

King Solomon

pro. 12. 1.

The covetous
mind of offi-
cers.

integritie of minde. Neyther, besides the danger that of such a fault might ensue w^{ch}, I promise you faithfully I durst not adventure to attempt that which I knowe woulde much empaire and hurt that credit and good name, the which (as the King hath saide) is better then the sweete smelling ointment, and worth the preferring, before Silver, Gold, and pretious stones. It is true that the sweete savoure of filthie lucre both dissuadeth and perswadeth many a thing: and the most part of all persons care very little how, or by what meanes they come by wealth. When as wealthie they woulde bee: and therefore oftentimes such as be preferred to offices by his royall grace esteeming their private gaine and honour for the right end of their funditions and callings, deale therein. I say not, with great partialitie, but with deepe intiquitie, whiles serving rather Mammon then the true God, they say in their heartes, if not with their mouth, what will ye give me? What shall I have? What reward will ye bestowe: and so fill their coffers with the treasures of ungodlines and sinne, which doe yet but waiste the opportune time, wherein they may be called forth not onely to testifie, but also to cry and call for vengeance against them. And then they shall confesse and say: we have indeed wearied our selves in the way of wickednes & destruction, what good hath this ungodly gaine and the pompe of riches brought vs: But I hope that the kings grace is not offended at me to whome to my knowledge, I have not giuen (as touching my duty in my place) any occasion of offence. The Lord save his noble Grace, and graunt that hee may thinke and resolve of mee but as in equitie I have deserved, then, as mine owne integritie of conscience doth cleare mee: so shall not his noble Grace bee perswaded to suspect mee.

But as I am well resolved in the one, hee shall be
satisfied in the other: and so neither shall I
feare the terror of his face, nor
his grace be either grieved
or offended at any
fault of
mine.

CHAP. 7.

Adoniram the Treasurer, Azariah the chiefe Collector and Benaiah the Captaine ouer the Kinges hoastes are iustified concerning the cause of the Kinges affliction.



So the former Lordes had spoken in the clearing of themselves of all offence offered to the King, which might occasion his affliction and trouble of minde: So also Adoniram the Lord Treasurer, Azariah the chiefe Collector, and Benaiah the Captaine of the kings hoastes endeoured the like. And

Adoniram the
Lord Treasu-
rer his integri-
ty in his office.

first Adoniram spake to this effect. It may bee that the Kinges Maiestie hath conceyued against mee some matter in minde to the disquiet of the same. But truely (my Lordes) as yee haue saide and done: so may I also boldly say and auouch for mine owne sinceritie and vpright dealinges as touching the thinges in the which it hath pleased his Highnesse to put mee in trust. I haue not beene of that couetous minde, and of that base and corrupt nature to conueigh the Kings Treasure into mine owne chestes for any my priuate vles: the which yet, is the only end for the which some men hunt after & seeke for such Offices, little caring how the king or the commons do either prosper or decay: For haue I walked, spoiled or ryotously spent or consumed the royall wealth: as some haue done, respecting rather their owne pleasures, then the kings profit, to the abuse of this authoritie: nor haue I purchased in large landes, builte by sumptuous houses, endowed my wife,

¶

eralted

King Solomon

exalted my sonnes, married my daughters, or other wise provided for mine house and posterity, with that which I haue receiued for the King, & the which (without his especial warrant to the contrary) is onely to be employed, or kept and preserved to and for his Maiesties use and the affaires of his kingdom, I haue neither detained nor withholden that, which I haue bene willed or commaunded by the King to disburse and pay forth, as if the things were mine own, to be used and commaunded, nor vnder colour of mine office and authority, haue I extorted, exacted, or encroched that of the kinges people, which was neither due to his Maiestie, nor payable in right to my commission or authority. But why should I be prolix and tedious in declaring further what I haue not bene, and what I haue not done, that might breede offence? It is enough for me to tell you that I haue executed mine office, and done my duty faithfully to the uttermost of my power. I haue kept and preserved the Royall treasures for the honour of his Maiesty, the weale of his Realme, and the daunting of the enemy, with a good conscience: and as there was neuer king more rich: so was here neuer any more carefull in preserving and more heedfull in well employing the wealth of the same. It is wonderfull to reckon by what hath bene receiued, and againe, to tell what hath bene paid out, in and about the kinges buildinges of his Temple, of his houses, of his Cities, of his Townes, of his walles, and about many other thinges. The dealers in and about these great matters may neither be ignorant, nor inexpert, nor negligent. In all the which (I say) I haue dealt yet as iustly, and as carefully as I might: howbeit not without great toile, trauell, and weakening both of mind and body. But yet I haue bene glad and ready thus to imploy my selfe, so far forth as therein I might please my Lord the king, and discharge my duty towardes him in this service. And truly in all these great dealings, as I haue bene faithfull, and therein discharged mine oath & conscience both to God and the king: So did I neuer (as yet) eyther heare, or obserue in the king, that hee was displeased with mee for any mine actions or doings therein. Neither belleeue I, that at this present hee hath taken any iust conceite
against

against me in any thing that offendeth his kinglie mind. *This being said, Adoniram pauzed. At the which Azariah the Collector stood forth, and spake in his owne defence, and thus hee said: Although so it be, that the kinges trouble may not spring from any of vs all, (my Lordes) yet, as this one thing hath woorthily touched the conceits of others, by the which they haue beene right willing for the better satisfaction of others, and for the ease and clearing of their owne consciences to examine and iudge themselves and their dealings: so am I also moued and readie with the rest to examine and iudge my selfe, with all mine actions and dealings in the kinges affaires: for he that is silent in such a time of trial, may be iudged guiltie and woorthy blame, how free & cleare soeuer he be. And againe, how willing soeuer the innocent person be to abide the trial of iustice, the guilty and faultie person will euer shunne, or seeke to shift from himselfe the right trial and the censure of law: for he that doth euill hateth the truth: nor will hee come to the light, that his wickednes might not appeare. Therefore knowing mine vprightnes, I stand to be tried, and speaking for my selfe, thus I protest: howsoeuer it be, that I be holden faultie, or suspected, of any indirect courtes and proceedinges in my suruey of his Maiesties Collectors, Receyvers, Auditours, or of any kind of wrongfull exaction, extortion, oppression, or vniust impositions of taxes, tributes or tolles on his liege people, or of any kind of misdeemeanour or lawles behaviour towards his Grace and them: I am able here with an vpright heart to iustifie my selfe and my doinges: albeit, I doe not throughe know what euerie particular meane officer in his place hath done, eyther good or euill. But for that (as occasion may require) let euery one of them plead & answer for himselfe, and let the guiltie person beare the blame of his owne guiltines, as well woorthy. And it may be (for it is a thing too too common with officers) that many loue to licke their owne fingers in their offices, howsoeuer they be swozne to doe and deale iustly: whereof the Proverbe is, that it is a good thing for a man to haue an office. Whereof it is (indeed) that many things are purloined, and much of the Kinges treasure miscarieth in

Azariah the
L. Collector
acquitteth him-
selfe in his
office.

A guiltie pers
is fearefull.

A fault in the
meaner officers

King Solomon

the way : neither can a great part of that either come home to the kinges coffe, or be brought to light, which is either payed or receiued to and for the kinges vse, such is the fault of Officers. But to speake of my selfe, I haue done that which I haue been able to do in mine office, as mine owne conscience testifieth for me befoze God and the king. I haue taken the Accompts, blessed the Audites, reckoned the Receites, receiued in the moneys and duttes ; I haue againe disbursed, allowed & paid out y^e which I haue or might haue receiued, faithfully to the kinges vse : that which remaineth is made knowne, and I am alwayes readie both to yeeld an accompt of those things and of my dealinges therein. I haue cleared my fingers, and am ready to cleare my conscience, I doubt not therefore, but that as the king is wise, & hath two eares in his head : so he hath not opened them both vnto him which hath sinisterlie accused or slandered me befoze his royall presence : but hath yet reserued the one of his eares for me, when I shall come forth to be heard in my honest & iust defence, for this princelie vertue hath been euer apparant and shining in the king, from the tyme that he began to go out and in befoze vs and the people. Such wordes spake Azariah the Collector, and then gaue place of speach vnto Benaiah the Captaine, who had expected, as yet, when he might haue the like oportunitie to speake for himselfe amongst the rest * And thus he protested with great boldnesse : Being placed ouer the kinges hoastes, I haue bene also ready for my part in all pointes to do my duetie, and to eschew and abandon the contrary, as any other whatsoener. I know how ready some are to leaue warres, and to wage battailes, without the Princes authority : how hasty some are to ioyne their authoritie to old soares when they would be reuenged : how some haue vpon displeasure, pressed forth the unworthy to serue in the Kinges warres, and againe for money haue released and sent them home againe which were meetest for the seruice : how some haue retained to themselves the paye Souldiers paie, and others haue receiued from the kinges Treasure, pay for many more then they haue had in their Bandes. And to passe ouer other particular faultes, committed by them whom

Solomons discretio in iudgment.

Benaiah the captaine declareth his integrity for his owne discharge in his office.

to whom the king hath authorized to deale in his warres) many haue dealt most vngodly, respecting neither the cause nor the kinges commaundement, nor the defence of the innocent, nor the safetie of their Countrie, nor the ouerthrow or weakening of the enemye, nor any thing else besides the spoile for their owne lucre, or the victorie for their owne glory.

For mine owne part, I know full warres are not vnlawfull nor vnnete for a godly man to fight in: and the office of a Captaine therein is an honourable calling, and therefore ought to bee bled and esteemed accordingly. I haue not been ignorant what thing this profession is: what is the right end and vse of the same: what is the dutie and office of a Captaine: who ought to be chosen for Souldiers, and what they be: what thinges are to be considered in them: what thinges are necessary: how to place the companies and bandes: what directions to giue: what caueats, how to encounter with the enemye: how to fight, how to triumph after victory, & such like. The whole estate of a kingdome is contained in two partes, wherof the one is Iudiciall, the other Military: and this Military part is euen a kind of prudence ordained for the common good. There is prudence singular, prudence economicall, prudence royall, prudence politicall, and prudence militarie: By the first a man gouerneth himselfe; by the second, he gouerneth his household: by the third a kingdome: by the fourth, a Cittie: by the fift, he defendeth and maintaineth the common good. And here I haue considered this ende: that as lawes doe chiefly respect the common good: so is warfare instituted for the defence and maintainance of that common good, either of the kingdome, or Cittie. And for this purpose I haue considered from whence disturbances haue come to the common peace, which might hinder that good: whether by the sedition of Cittizens: or by the oppression of innocents: or by incursions or inuasions of foraigne enemies: and thereupon (by the kinges commaundement and warrant) I haue suppressed th'one and defended th'other. I haue thereto made choice of meete and able persons for my souldiers, as namely strong, manly, bolde nimble, well set, and of sufficient yeares: aboue all, I haue regarded such as feare

The honor of
a good Souldier
& the duty
of a Captaine.

prudence in
five points.

King Solomon

Judg. 7. 3. 4.

the Lord, & loue the Kings Maieſtie, and the common-wealth of the Countrey: remembꝛing what the Lord charged to Gedeon foꝛ the choiſe of his ſouldiers, of the which ſozte I eſteeme ſenue, befoꝛe an hundred of all others. Furthermoze, to euery one I haue cauſed ſuch meete weapons and furniture to be committed, as beſt ſiteth their ſtrength, knowledge and conſtitution of body: That now they might know that they ought to bee as Doctozs in their facultie. Moreover their apparrell, their dyet, their pay, and their pꝛouiſion in all partes haue alſo (by my carefull pꝛoſpection and direction) bene duely pꝛoportioꝛed and appointed vnto them without deniall, diminution, taſking, telling, twynging, polling, delay oꝛ any other incontinence, which might any way hinder oꝛ diſcourage them. And I haue cauſed mine vnder Captaines to do the like. After this I haue conſidered of the number, of the daꝛly practiſes, of the conſtitution, of the ſtrength, of the induſtrie, of the virilitie of the enemies: I haue alſo conſidered of the armour, the victuals, the places, the times, the aides of either partie. I haue weighed, where ſhould be placed the hoꝛſemen, where the footemen: How many ſhould be vnder the conduct of one Captaine, how many vnder another: I haue cauſed them to haue directions of their wayes in wyting, I haue placed in the Campes prudent Counſelloꝛs foꝛ aduiſe and direction to the Captaines, I haue aduiſed that they conſoyne and holde their forces together, & not to be diſperſed, that they keepe their purpoſes ſecret, eſpecially from the enemy, I haue willed them to encounter with the enemy in the name and feare of God (as Gedeon and David and Abraham, and as Barach & Moſes, & Ioſua, and as Iepthe and ſuch other noble Captaines haue done) and therein not to leaue. And laſtly, hauing ſtroken down oꝛ diſperſed the enemy. I haue charged them to conſider from whom the victoꝛy commeth, as nameli, from the Lord of hoſtes, who is the cheſe warriour, mighty and glorious in battaile (as David the king ſaith:) and then not to foꝛget, noꝛ neglect to giue and aſcribe vnto his high Maieſtie the honour, the gloꝛy and the pꝛayſe foꝛ ever: As Moſes and Barach, and David haue woꝛthily taught by their holy examples, in the like caſe. Theſe
bee

be the thinges (my Lordes) which in my dutie (among others) I haue duely regarded to be performed. Besides this, I haue had a care neither to wrong or oppresse any man, nor to be reuenged on any mā vnder colour of mine authorizty, as my predecessor Iob hath oftentimes done, to the great affliction of David the kinges father, wherewith being much grieued, he could often complaine and lament with teares: as then, when Iob had killed the noble Captaine Abner, Davids friend. But some peradventure scarcely will belieue this, seeing they haue neither beene companions of my trauelles in those affaires, nor been acquainted with my manner of dealing for the king: howbeit I perswade that the King knoweth all this to be true which I haue said: for he hath beene certified from time to time, not onely by my selfe, but by others about me, which accustom not to glose of the truth of al thinges: If the King knew it not, nor could bee perswaded to belieue me, yet I am sure, that the Lord of heaven knoweth it, & with the same mine owne pure conscience testifieth in me and for me. Although I haue beene a Soulesier (my Lords) and now a Captaine, and man of warre appointed ouer the Kings hostes: yet I praise God for this that I haue alwaies feared God, and obserued a good conscience, the which whosoener respecteth not nor regardeth, may happily be as strong in body as Goliah, but he shall neuer preuaile with David: hee may peradventure goe forth with Gedeon, but he shall be as fit for Gedeons warre, as were those doggish lappers, and those faint hearted dastardes, whome hee sent backe againe. Whatsoeuer some say, which neyther know the one, nor regard in their dealings to expresse the other. I know it is a fearefull thing to goe forth to the warres without God, and a miserable thing to want a good conscience in the warres. This regarded Abraham and Moses & Iosuah, & Othoniel & Sampson & Gedeon, & Iepthe & David, and therefore haue been noble warriors and happy in battels. And this I would aduise all them that goe forth to the wars to respect, as they would tender their owne welfare & prosperitie in the same: But to be brieue, I esteeme my selfe free from all offence iustly offered to the kings Grace in this case. And now (my Lordes) I

King Solomon

The cause of
the affliction
supposed not
to rise from
any of the
Lords.

I thinke verily, that wee neede to looke further then into any of our selues here assembled, if we shall find the cause of the kings affliction. Neither ought this to be procrastinated, lest by our delay the king perish vnder our hands, and all things grow out of order to the griefe of the kinges friendes and dutifull Subiects, and to the glorie of his Enemies: For may wee think, but that though the king haue many friends which are right glad to heare of his prosperitie: yet he is not quite free from such enemies, as enuie and hate both him and his felicity. These be they which can very hardly be perswaded to thinke or speake well of his maiestie: but to doe, and to utter out that which may anie way hurt or blemish his roiall honour, they are alwaies readie and waite for their occasions. Besides that, wee may with others perswade, and be thereof grieved in our heartes, that the king being in this time troubled in minde and disquietted in his soule, cannot well vse the faculty of reason, albeit he be so wise a man: as neither the eye in the head, nor any member in the humaine bodie is wel able to execute his proper function, when the same shalbe molested or blemished: And therfore it cannot bee that he shall well gouerne and iudge his people after the discretion and wisdom of a Prince, except that speedie meanes be found and applyed to withstand this dangerous inconueniences.

CAP. VIII.

Zadok the high Priest, and Abiather the priest disclaime not to examine themselves, and are cleare in iudgement, with the rest.



King Solomons Princes and Lords hauing thus farre pleaded for themselves in the audience of Zadok and Abiather, who, vntill now, had holden themselves silent, listning and pondring of that which had beene spoken: in the end, they both also vouchsafed the like. But first Abiather by Zadoks leaue began in this sorte: Why should I be silent in this examination, seeing that euery one of you (my Lordes) hath declared his integritie, and cleared himselfe in iudgement against the King? In what soeuer his Grace be displeased, I know

Abiather the
Priest here clea-
reth himself in
his function.

know for my part, that I haue not faulted, as that other Abiather faulted, whom therfore the king worthily deprined of his place and dignitie: for albeit I haue the like name: yet God for bid, I should be of the like nature and quality: nor haue I euer minded to worke treacherte (as he did) against my Lord the king: nor do I know, that in any part of my ministerie, I haue so offended, as wherof his Patience might iustly conceiue any such displeasure or sorrow of mind. Howsoever others in this function haue bene approued: how they haue entred, how they haue behaued themselves and neglected or transgressed their duties, I hope, that shall not bee laide to my charge: Wee know well, that according to the election of such as I am, what view, examination, triall and approbation hath bene made of me, the law ordained in that respect, hath bene sufficientlie respected, exacted and performed, that so I might be made fit for the place for the better seruice of the Lord: knowing wel, that none of them which were either halt or blind, might be permitted to dwell within the gates of the towne of Zion, but were by the kings sather expelled & kept out, the place being of such purged, they which retained the right *urim & thumim*, might enter & remain therein for the seruice of God, & honor of the king. Neither vied I any vngodly or indirect meanes for mine entrance: I came not in by the windowes or by the cliffs of the wals, as thēues and murderers accustom to do, but by the gates, the doores being set open, as right lawfull it was for me to doe, yea, & they which were both of authority & of a fellowship in the house of the Lord, were as willing and glad to receiue & entertain me therein, as I was willing & ready to enter. Having thus entred, I haue bin as careful to perform & obserue my dutie, I haue sacrificed, praised, taught & ministered in my due course, according to the order & effect of the priests office, with al diligence to my power: & knowing that it is no small danger & no lesse disgrace to a man of my profession, to expresse one thing in habite, and another thing in life and behauiour, and not to be perfect within, as to make shew without and not to be in either conforable to the office and place: I haue especially regarded the maner of my walking, that it might bee honest, worthie and wise: that

The election
and entrance
of priestes.
Leuit. 21

2. Sam. 5. 8.

so

King Solomon

Psal. 109. 7.

so I might teach both in doctrine and life, and not destroy in th' one, whyles I would seeme to build in the other, accounting them that offend herein worthy of that censure which David gaue on such, saying: *His office let another take.*

pro. 25. 5 6.

Moreouer whereas it was the good pleasure of my Lorde the King, and the will of my Lorde Zadocke, that I should at times minister for my Lorde Zadocke in the seruice of God & the King: It is well knowne that I haue not presumptuously vsurped, nor intruded, nor thrust my selfe into presence, but being called and commanded, being well mindfull of the kinges words wyttē amōg his wise prouerbs. *Put not forth thy selfe in the presence of the King, and prease not into the place of great men: for better it is, that it be said to thee, come vp higher, then that thou shouldest be placed lower in the presence of the Prince, whome thou seest with thine eyes.* Therefore, I haue not bene of that ambitious and arrogant minde. But howsoeuer I might bee suspected as faultie or imperfect in place and time, I appeale to the Lord and mine owne conscience, as yee (my Lords) haue done. If I be guiltie against the king (to my knowledge) then would I wish that the one might accuse me, and the other condemne me, in the presence of you all. Howbeit letting passe this examinatio, I presume there is some other cause whereof the kings affliction springeth, the which (I doubt not,) will in time appeare to the clearing of vs all. For time is, that which discloseth secrets & revealeth the truth, & therefore is worthily called the mother of truth. For do I thinke, that y^e king suspecteth any of vs in this case, for if he did, his iealousie would not haue forborne to disclose and vtter the same to any of vs all: for he respecteth neither persons, nor power, nor wealth, nor policie, such is his wisdom, wealth, power and the glozy of the searefull God in him.

zadock the high priest putteth forth his Apology; and sheweth what is the function & duty of his place.

Abiather hauing thus spoken for himselfe, he at the last getteth place to Zadocke, perceiving how ready & willing also he was to say so what in the presēce of the lords. *Zadock was a very graue and reuerend ffather, and a faithfull Priest of the Lord, doing according to his heart and mind, in whome the bright Vrim & Thumim so shined, y^e no man either suspected him

him of any fault towarde the king, or doubted of his diuine
 wisdom and singular perfection, and therefore neither the
 Princes required either any examination or further triall of
 his integritie: howbeit, the most reuerend father, in all humil-
 tie neither refused nor disdained to doe, as they had before done
 in this respect. Therfore standing by in the midst of the he spake
 with great grauity & deliberation to this effect. My Lords all:
 although it be so, that neither any of you hath giuen this offence
 vnto the king, nor may it be, that he holdeth any of you faultie
 in this matter: yet am I glad to see and heare how willing and
 readie ye haue bene with all submission to examine and cleare
 your selues in this presence: And truly, howsoever ye bee sorry
 for the kings affliction (as indeed ye cannot be glad thereof) yet
 may ye reioice in this, that ye haue had this fit opportunity by
 this confession and trial, both to cleare your selues of guilt, &
 to manifest your integritie and dutifull heartes towarde his
 Maestie. But howsoever it be that any suspicion or surmi-
 ses may spring of any of your wordes or dealinges, ye are hap-
 py in this, that ye retain a good conscience to testify in & for your
 selues, to the ease and ioy of your heartes, then the which, there
 cannot be a greater treasure in this life. The guilty man 20- The guilty co-
 passing to his vnderstanding the law which he hath broken, and sciance.
 transgressed, and withall the iudgement and paine enselwing
 the same, being rightly concluded and applied to himselfe, hath
 alwayes deade carefules and sorowe of heart: as who
 might thus argue: Thus saith the lawe: but thus haue I
 done and so transgressed the lawe: Ergo I stand to bee iudged
 and condemned by the same: as who shoulde saye: shall not that
 iust God deale with me, as I haue deserued: and shall not I
 be plagued in the end for my desert, offending against the law of
 God as others haue bene plagued for the like? and shoulde I
 promise vnto my selfe safetie any way in this my guiltinesse?
 Thus argued Adam when he had broken the law of the Lord:
 thus also Cain when he had murdered his brother: Thus the
 brethren of Ioseph, who had abused and solde him away: Thus
 argued Pharao after that he had threatened Moses and Aaron
 and would not let the people go: thus Saul, when hee percei-
 ued Davids innocencie and his owne malice against him: and
 thus

King Solomon

Gen. 4.

Gen. 42. 21.

Exod. 6. 27.

The comfort
of a good con-
science.

thus Achitophel and such like, who in the knowledge of their owne sinnes and the sense of the diuine Justice, concluded a iust condemnation on themselves. Adam fearing what would ensue, hid himselfe in the bushes, and yet hee coulde not bee safe, opposed (as it were) to the diuine wrath and all miseries, and therefore confessed, that hee was naked and was afraide at the sounde of the Lordes voyce. Cain confessed, that his sinne was greater, then that hee coulde bee pardoned and that the punishment thereof shoulde bee farre beyond his habilitie to beare: yea, hee saide vnto the Lord: Beholde thou hast cast mee out this day from the upper face of the earth, and from thy face shall I be hid: fugitive also and a vagabond shall I bee in the earth: and it shall come to passe that every one that findeth mee, shall slay me. * The sonnes of Iacob, seeing they could not bee hidden, confessed at length their sinne against their brother: saying, we haue verily sinned against him, and therefore are we now troubled. And againe fearing what Ioseph would doe vnto them after his fathers funeralls, they in the terroz of minde come and beseech him to forget their insury against him. The king of Egypt at length confessed and saide vnto Moses and Aaron: Indeepe the Lord is righteous and I and my people are vngodly: On the which he would conclude his conscience condemning him: Therefore shall both I and my people be plagued. Saul, in the agonie of his heart, slew himselfe with his owne sworde, and Achitophel, who had bene a Counsaylor and prouoker of Absolon against his ffather (his owne conscience condemning him) went and hanged himselfe. Surely of all the torments vnder the Sunne, there is none comparable to an euill conscience, which aggravated by his owne sting or picke, doeth euer accuse, condemne and wounding mans heart. If publique fame neither condemne nor accuse, nor suspect: yet the guiltie conscience within a mans selfe sozareth the same to the vttermost, neither can it be, that he which liueth faultie, shall escape the torment and terroz thereof, nor therfore can hee be happy in his life, be he neuer so rich, so honourable, so strong, so mightye, so glorious in the worlde, but blessed is the man that feareth God and walketh in his waies: as David the Kinges father hath modulated

lated: For this is that which in the lawe is required of him, as the King hath saide: This man concludeth to himselfe, Joy and gladnes, when that which hee hath done shalbe well approued by the lawe. This cheated Iob in the middelt of his afflictions, notwithstanding that his wife, and his three friends hardly charged him with folly. So was Ioseph holde in Egypt when his integritie cleared him: So Moses and Aaron were not discouraged, notwithstanding the threats and hard dealinges of Pharao: and thus the Kinges father with a cleare conscience protested before King Saul. Behold this day thine eyes haue seene, how that the Lord hath delivered thee this day into mine hand in the caue: and some had mee to kill thee: but I had compassion on thee: and saide: I will not lay mine handes on my Maister: for he is the Lords annointed, &c.

Iob. 23. 3, 4, 5.
6. 7.

Gen. 40. 41.
Exod. 10.

1 Sam. 24. 10.

And this (to expresse the innocencie of his heart) hee feared not to protest before the Lord in his prayer.

O Lord my God: If I haue done any such thing, or if there bee any wickednes in mine handes: If I haue rewarded euill unto him that dealeth frowardly with mee: (yea I haue deliuered him, that without any cause is mine enemy) then let mine enemy persecute my soule and take mee: Yea, let him treade my life downe upon the earth, and lay mine honour in the dust.

Psal. 73. 4.

Lastly I cannot but remember that worthie example of Samuel the Lords Prophet, who was occasioned through the disobedience of the people before King Saul and them to pleade for himselfe to defende his integritie: And thus hee saide with a good conscience and boldnes of Spirit: Beholde: here I am: Beare record of mee before the Lords, and before his Annoynted: Whose Oxe haue I taken? Or whose Ass haue I taken? Whome haue I done wrong to? Whome haue I hurt? or of whose hand haue I receined any bribe to blinde mine eyes therewith: and I will restore it you. They said: (theire own conscience prouoking them) thou hast done vs no wrong nor hurte: neither hast thou take ought of any mans hand. Lo! my lord: here is joy & gladnes, & the greatest comfort in this life: for y good conscience

1 Sam. 12. 3.

King Solomon

Conscience hath with it a thousand witnesses, and as many pleaders to testify for his owners integritie, and to defend the same before the throne of Justice. This therefore is the sweetest and most wholesome rest of mans soule, the title of Religion, the spirituall Temple, the blessed field, the pleasant garden, the golden peace, the Angelicall top, the holy Arke, the kings treasure, the house of the spirit, and the glasse wherein a man both seeth, ordereth and confirmeth himselfe to the lively image of his maker. Though the flesh oppresse vs, the world allure vs, & the Diuill terrifie vs, yet is this treasure safe and sure within vs from all danger of euill. Therefore, I hold that in this life, there is nothing more pleasant, more sweet, more profitable, and more to be desired and retoynd then a good conscience, both towards God and man. Wherefore (my Lords) as ye haue very well done in that ye haue submitted your selues to this present examination and tryal: so are ye happy in this, that ye are iustified in conscience: for hereof ye haue and shall find the highest comfort and gladnesse. And now I beseech you to permit me to do as ye haue done, that thereby I may not onely expresse mine owne integritie, & so cleare my selfe of all offence and suspicion of the same: but also reioyce together with you, though in the midst of mine affliction for the kinges trouble: And that the sooner, because whyles I stand an hearer and a iudge of other men in their examination and triall, I might not seeme to disdain mine owne. Abiather was before this time high priest, howbeit his cause and dealing concerning both God and the king, came into question before the king and his princes, and being found guilty against either in his triall, he was withoutelie deposed and the priestshood translated: Then why should I imagin my selfe free from censures the rather in respect of my place? and why should I not abide the hammering of that which should be objected against me and my maner of proceeding towards God, the king and his people? And if I shall be found guilty as Abiather was, why should not I be removed as he was, & another man put in my place more worthy? And now (my Lords) although I may not say, whether in my person, or in my ministerie and behaviour (wherein I am to prefigure the

The high priest
is willing to
ease himselfe in
shewing forth
his integritie
with the rest.

1. Kings. 2. 35.

the holy Messiah in his priesthood) or whether in that Abi-
 ather the priest attended sometimes for me in the kings pre-
 sence, any contempt or abuse hath bene taken or suspected to
 his highnesse offence: yet I know well, that for mine owne
 part I here safelie protest from my conscience before the Lord
 of heauen and earth and before you all, that according to that
 trust which the kinges father reposed in me, when I was to
 anoint and proclame my Lord King over Israel: and after
 that good opinion which the king himselfe conceiued of me, in
 the day when he tooke me to him to be the Lords high priest, in
 the place of Abiather whom he put away: I haue perfor-
 med the first, and expressed the second, without any deceit in
 the one or iust offence in the other, and that after my state and
 dignitie, so farre forth as a mortall man could possibly extend
 himselfe therein. And of this as of my calling, I hope ye doubt
 not: neuerthelesse let me be heard I beseech you a few words
 concerning both this and that, seeing that the Priesthood was
 ordained to foreshew and signifie the office and dignitie of
 that highest Priest which is to come, as vnto who all the types
 and shadowes of the law do point: it hath bene both prou-
 ded and commaunded by the Lord himselfe, that the Priest
 might haue his lawfull calling, and therewith not onely in bo-
 die, but in habites and ornaments should be pure, holy
 and glorious in all pointes. To the which it was aduised
 how he should be consecrated, what he should doe, how he
 he should liue, what wife he should marry, and how he should
 be esteemed in his place. According to the which (though
 I say it for my selfe) I was taken fro the middelt of my people
 as one wortheleeste esteemed and honoured in my place for the to-
 kens of my graces: then I was straitly blewed and throug-
 hly examined, wherein I was found cleane and free from every
 one of those blemishes, with the which whosoever was tou-
 ched, was forbidden to prease forth to do the priests office, I
 was wel tried to be neither blind, nor lame, nor bused, or flat of
 nose, nor misshapen in my members nor broke in my feet nor broke
 in my hands, nor crooked in my back, nor bleared in mine eyes,
 nor eyes webbed or blemished, nor skirup, nor scabbed nor
 broken

Leuit. 21. 17.
 18, 19, 20.

King Solomon

The blemishes
for the which a
man was unfit
for the priest-
hood.

The consecra-
tion and orna-
mentes of the
priest.

The duties of
priesthood per-
formed.

broken in the stoanes : yea I was found free of those imper-
fections or blemishes which our Elders haue gathered and
noted out of that place of the law, which disabled the priest :
for they noted in the head, eight; in the necke two; in the ears,
twelue; in the eye-browes and eye-lides, fiftene; in the eyes,
nineteene; in the nose, sixe; in the lips and mouth, nine; in the
belly, three; in the backe, three; in the p[ri]uities, sixtene; in
the handes and feete, twelue; in the leges, fiftene; and in all
the body, foure: the which being taken away, the naturall
body appeared sound, faire, and perfect in all partes: that by
the same not onely the puritie of the mind might be signified,
but also the person of the Messiah truely prefigured. Then
was I consecrated to the Lord according to the law, then was
I cloathed in the holy garments: as namely, the Breastplate,
the Ephod, the Tunicle, the broadered Coate, the Pytre, the
Girdle, which were according to the commaundement gar-
nished and beautified with gould, blew-silke purple, scarlet,
white twyned silke, and broadered worke, also with Diodes,
Chaynes, pretious stoans, & other such things, with *Vrim* and
Thumim, in the which are expressed not onely spiritually the
seuerall graces of a godly minde, but also mystically the hea-
uēlie vertues of the holy Messiah, the finall object of our loue.
To this I was annointed with the holy oyle, and had mine
handes filled for the sacrifices. Thus haue I bene furni-
shed and approued for the Priestes office: Now to this haue
I bene willing and ready to doe my duty in the execution of
my function. I haue offered the sacrifices to the Lord for my
selfe and the people, and haue prayed for them, in the which I
haue bene mercifully heard and regarded of the Lord (as
Aaron was) I haue taught the people and instructed them in
the seare and lawes of the Lord: I haue iudged and discerned
according to equitie, and as placed ouer the priests and mini-
sters in the Lords house: I haue regarded therein not only the
conuerlation and behauiour, but also the order of the ministe-
ries and seruices of the persons in the same, for the better ser-
uice of God, the preservation and maintainance of the orna-
ments of the Lords house, and the benefit of the Lords people.
And this the better to perfoyme, I haue ruled my selfe and li-
ued

ued according to the law in my place, and for my comfort, I
haue taken to me a cleane Virgin to wife. Moreover, I
haue serued and honoured (next vnto my God) my Lord the
King in all dutiful thankfulness, without giving him any iust
offence to my knowledge. And therfore as the King is most
wise, and will not take an offence being not offered him, I
am sure he is not afflicted or grieved for any cause of mine, as
I perswade, neither for any thing he hath noted or conceited in
any of you. But I know well, there be other causes & things
whereof he hath taken this sorrow: the which also may bee
knowne to some of you, and yet are yee most vnwilling to re-
ueile or make knowne, but would rather (if it might be) con-
ceale and couer them: for it is the part of a friend to couer the
fault of his friend: much rather then ought a true Subject,
for the loue and honour of his Prince, rather modestly to for-
beare, then to aduenture the display of any his faultes or im-
perfections. They that I obserue not this rule, resemble thame-
lesse Cham, one of the sonnes of Noah, who most vnreuerent-
ly both discovered and derided the nakednesse of his father-
Gen. 9.22

This being said, Zadok sighed deeply, and made as a proffer to farther speeches. Neuerthelesse, hee refrained for this time, for he well knew the causes of the Kings griefe, although it pleased him not as yet to utter it, partly, for the reuerence hee peeled the Kings honour, partly, for his owne modesty, as also, for that he was verie unwilling to be the vnfolder of that which hee was sure the Princes and all the Kings friendes would be very soyy and loath to heare, albeit they were so ready to inuestigate that, whereof being once certified, they did much maruaile at, greatly lament, and could scarcely ease or mitigate, much lesse salue and recure: holowebeit, they endeouored their best, and thought it bootlesse for them to stand wondering and reasoning longer then they might set on, and speedily assay which way to bring ease or comfort to their Soueraigne Lord, the which (they wel knew) could not be effected till time they had sound out, and considered of the true causes of the Kings affliction. Wherefore though much against their wills, yet urged by the present necessitie, they presume on the King in this examination.

King Solomon

The blemishes
for the which a
man was unfit
for the priest-
hood.

The consecra-
tion and orna-
mentes of the
priest.

The duties of
priesthood per-
formed.

broken in the shoules: yea I was found free of those imper-
fections or blemishes which our Elders haue gathered and
noted out of that place of the law, which disabled the priest:
for they noted in the head, eight; in the necke two; in the ears,
twelue; in the eye-browes and eye-lides, fiftene; in the eyes,
ninetene; in the nose, sixe; in the lips and mouth, nine; in the
belly, thre; in the backe, thre; in the priuities, fiftene; in
the handes and fete, twelue; in the leges, fiftene; and in all
the body, foure: the which being taken away, the naturall
body appeared sound, faire, and perfect in all partes: that by
the same not onely the puritie of the mind might be signified,
but also the person of the Messiah truely prefigured. When
was I consecrated to the Lord according to the law, then was
I cloathed in the holy garments: as namely, the Breastplate,
the Ephod, the Tunicle, the broadered Coate, the Gyrtle, the
Girdle, which were according to the commaundement gar-
nished and beautified with gould, blew-silke purple, scarlet,
white twyned silke, and broadered woake, also with Diodes,
Chaynes, pretious stones, & other such things, with *Vrim* and
Thumim, in the which are expessed not onely spiritually the
seuerall graces of a godly minde, but also mystically the hea-
uēlie vertues of the holy Messiah, the small object of our loue.
To this I was annointed with the holy oyle, and had mine
handes filled for the sacrifices. Thus haue I bene furni-
shed and approued for the Priestes office: Now to this haue
I bene willing and ready to doe my duety in the execution of
my function. I haue offered the sacrifices to the Lord for my
selfe and the people, and haue prayed for them, in the which I
haue bene mercifully heard and regarded of the Lord (as
Aaron was) I haue taught the people and instructed them in
the seare and lawes of the Lord: I haue iudged and discerned
according to equitie, and as placed ouer the priests and mini-
sters in the Lords house: I haue regarded therein not only the
conuersation and behauiour, but also the order of the ministe-
ries and seruices of the persons in the same, for the better ser-
uice of God, the preservation and maintainance of the orna-
ments of the Lords house, and the benefit of the Lords people.
And this the better to performe, I haue ruled my selfe and li-
ued

ued according to the law in my place, and for my comfort, I haue taken to me a cleane Virgin to wife. Moreover, I haue serued and honoured (next vnto my God) my Lord the King in all dutiful thankfulnesse, without giuing him any iust offence to my knowledge. And therefore as the King is most wise, and will not take an offence being not offered him, I am sure he is not afflicted or grieved for any cause of mine, as I perswade, neither for any thing he hath noted or conceited in any of you. But I know well, there be other causes & things whereof he hath taken this sorrow: the which also may bee knowne to some of you, and yet are yee most vnwilling to reueile or make knowne, but would rather (if it might be) conceale and couer them: for it is the part of a friend to couer the fault of his friend: much rather then ought a true Subject, for the loue and honour of his Prince, rather modestly to forbear, then to aduenture the display of any his faulces or imperfections. They that obserue not this rule, resemble Hamelle Cham, one of the soymes of Noah, who most vnreuerently both discovered and derided the nakednesse of his father.

Ger. 9. 22

This being said, Zadok sighed deeply, and made as a proffer to farther speeches. Fewerthelesse, hee refrained for this time, for he well knew the causes of the Kings griefe, although it pleased him not as yet to vtter it, partly, for the reuerence hee peelded the Kings honour, partly, for his owne modesty, as also, for that he was verie vnwilling to be the vnfolder of that which hee was sure the Princes and all the Kings friends would be very sorry and loath to heare, albeit they were so ready to inuestigate that, whereof being once certified, they did much maruaile at, greatly lament, and could scarcely ease or mitigate, much lesse salue and recure: howbeit, they endeouored their best, and thought it bootlesse for them to stand wondering and reasoning longer then they might set on, and speedily assay which way to bring ease or comfort to their Soueraigne Lord, the which (they wel knew) could not be effected till time they had found out, and considered of the true causes of the Kings affliction. Wherefore though much against their wills, yet urged by the present necessitie, they presume on the King in this examination.

King Solomon

CAP. IX.

The Lordes are resolved to examine and consider of the King and his actions: but note, by what occasion, in what sort, and to what end. Of Solomons birth.

Azariah.



When every one of the Lordes had perused himselfe, cleared his owne conscience and approued his words and actions towards the king. Azariah the chiefe Lord replied againe, and said: Now that wee haue in this sort submitted our selues to the iust trial in all modestie, and no lesse faithfulness to our Lord H. Solomon; and so cleared our selues of any iust offence offered him, which bringeth no small comfort to our heartes, in the time of this our trouble and trial: Let vs aduenture to behold the king himselfe, in whome it may be, that the cause of his owne sorrow may be found. Therfore let vs consider of his person, actions, and his manner both of entrance and life. Ande I confesse (as Zadok hath before intimated) that it may be thought a thing too malepert in Subiectes to censure the Prince, or to pry too narrowly into his actions and dealings, or to discover any his faults or imperfections, especially to this end to disfigure or deride him: for this was Chams offence against his father, for the which he was reprobued and his posteritie cursed. Neuerthelesse, I thinke it not vnlawful nor amisse, that the kings Princes and Pruiue Counsellors, seeing the kings present affliction and extremitie, the which they should regarde to mitigate and withstand, and whose health and safetie they should tender and maintaine, in all loue duty and reuerence of his honor, not onely modestly to search out and to know: but also wisely to endeavour to remoue or withstand the causes, that the unhappy effects might cease, and the dangerous inconveniences be utterly prevented, onely in such sort, & to that end,

as

How subiectes
may consider
of their princes

as the faithfull Physicians accustome to deale with their pained Patientes, or as they which desire to know the griefe of their distressed friendes, to the entent either to provide remedies, or to ease them of their griefes: for although we know the Kinges misery to be great, heare his complaint very wofull ringing in our eares, & do condole with him with sorrow of mind, yet, vnlesse wee seeke for the cause, consider well thereof, and labour with wisdom, and that speedily, to ease him of his affliction, we shall do iust nothing, but shall be rightly likened vnto them which stand gaping and gazing on the prisoners in bandes, but neither goe about to deliuer them or to comfort them: or like vnto those, which seeme to visite the sicke, and behold their deadly maladies, but purpose neither to helpe or ease them. There bee many moze which accustome this, then that performe the former in our dayes.

* Indeede (saide Helioreph) men should much rather (in the sense of their owne faultes) be penitent, and in the kings offences be silent: for as it is against humanity and good maners either to enter into another mans house not invited, or too curiously to obserue another, not occasioned: so is it much against the duty of a Subject, either too narrowly to note the kinges life and behauiour, or to talke rashlie of his actions. Notwithstanding, we see this, that as Kings and Princes liue not so angelically, but they offend in some things grieuously, and offending, they cannot so conceale all thinges, but they are seene & noted, and the moze because they be Kings and Princes: so their actions and maners with the behauiour of the whole Court, are often moze spoken of and censured in the Country among the Commons, then either regarded or obserued amongst our selues. But as ye haue well saide, as cures cannot easily be wrought without first knowledge of the cause of the griefe: so I see not, how we may ease the King of this his affliction, except wee were certaine how it was occasioned. Therefore with the consideration of the present necessitie, and fearing the future inconuenience both to the king, and to all his people (which wee must speedily regarde to prevent in this case and time) I thinke that wee his Princes and Counsellors to neare vnto him may lawfully aduenture (as yee haue saide)

Helioreph.

King Solomon

Gen. 21. 14.
Exod. 18. 24.
Iob. 31. 13.
1. Sam. 25. 18
32.

Ahiah.

2. Sam. 12. 13.

2. Sam. 16. 7

without all iust offence to his hono^r, disgrace to his pers^o, hurt to his people, glo^ry to his enemies, sin against God, or danger to our selues. Abraham (as we reade) hearkened to his wife Sarah; Moses gaue eare to his father in law Iethro; Iob heard the complaint of his seruants against himselfe: Abigail listned to her pooze boy, and David refused not them that at any time spake to him either for his, or their owne good: So (I trust) will the King giue vs audience in this case, and the sooner, because we are his Counsellors, who (as hee may well perswade) do tender his safetie, and haue a desire to counsell, aduise, & endeavour the best in all things. * And I remember (said Ahiah) that David the kinges father, was not onely contented, but also acknowledged it right profitable for his safetie, that Nathan should both enquire and examine his life and actions, & also reprove and correct that which he found faulty in him: yet say I not, that it is meete for every man to looke into those matters, or to meddle in the Princes affaires: but for such onely as are especially elected and called and authorized, as Nathan was: or be in place to consider, aid, and counsell the king as we are. Neither thinke I the kings Maestie will be exaspered or displeased with any of vs, if wee doe the like, for the better preservation of his hono^r and credit: for being wise, he will consider the reason and ponder all things indifferently. Again, I remember (for it is noted in the kinges Annales) that Shimei railing on David the kinges father, called him bloud sucker and man of Belial: At the which (although David might iustly haue striken him, because hee cursed the Lordes Anointed) David considering upon those reprochful wordes, what himselfe had before done in the case of Uriah, and thereby condemning himselfe as guilty in his owne conscience, and withall willing to shew a token of his owne wisdom and clemency, would not suffer him to bee striken for his malepertnesse: but he said in the anguish of his soule: *Let him alone, for he curseth, even because the Lord hath bidden him curse David: who dare then say, wherefore hast thou done so?* How much rather then will the king content himselfe, that we his Counsellors doe with a farre better mind and purpose, for the honour and health of his Maestie, and preservation of his people.

people consider of the things that bee his, and seeke to redresse or amend that which is amisse. But therein let vs follow the example of Shem and Iaphet, the sonnes of Noah, when they perceiued that Cham had vncouered him & mocked him: for they turning their faces from t^heir fathers nakednes came towarde him as backward, and couered the same with their owne garments: for it is not entended, that the Kings secrets be displayed or published to his ignomy (for it is not good to bitter the secrets of a Prince) but onely that they may be knowne to our selues for the causes premised; and that those things which are either knowne abroad already, or may be knowne hereafter, and whereof his aduersaries (beholding and obseruing the same) may glue their sharpe censures against his Maestie, and his wordes and workes with maligne and malicious mouthes, may be wisely considered of, well construed, reconciled, resolved and salued: or at the least, the extremitie of those inconueniencies ensuing these vnhappy causes may bee in some sort prevented. * And verily, I suppose there is somewhat conceited of himselfe, and his owne workes: for it is not long sithens I heard him to say, and that with great iocundnes, that *hee laubed his owne life*: and then looking on the workes which his hands had wrought, (being inderde many and mighty) and on the trauels that hee had taken, the which yet farre passed the labours of other men: hee confessed that *all was but vanitie and vexation of the spirite*: whereby I was presently moued to suspect something in the kinges owne person, and to doubt of some of his workes and deedes, the which eyther his owne conceit blameth as too base and vndecent to his honour, or his owne conscience condemneth as vnjust, or his wisdomme disliketh as too fond, or his diuine spirite abandoneth as impious. * Well then (quod Iehosaphat) this being well resolved, why should wee further delay? Let vs approach (howbeit with all the best wisdomme and modesty) to the consideration of the kinges Maestie. As for progenie and birth, there is no cause that the kinges Maestie should abash or dislike himselfe, for hee is the sonne of worthy Nobles: yea, hee is descended of the most noble house of that aun-

Shem & Ia-
phet.
Gen. 9. 23.

Iehosaphat.
Of Solomons
progeny and
birth.

Noah.

King Solomon

Noah. ent Ianus oꝝ Noah, to whome the Lord granted to see the
 Shem. end of the old world, and the beginning of the new: howbe-
 Abraham. it he came not in by Cham noꝝ by Iaphet, but by Shem;
 to whome the Lord especially fauoured and chose to continue
 the seed of the blessed, vnto the time of Abraham our father:
 by whom and from whome the king is lineally descended, ne-
 verthelesse, not by his sonne Ismael the sonne of Hagar the
 Isaac. bonde: but by his sonne Isaac of Sarah the free woman, in
 whome the hope of the promise rested: Againe, hee was not
 of Esau, who was iustly depriued both of the birth-right and
 the blessing: but of Iacob whome the Lord louing and liking,
 Iacob. called Israel, and Israel had many sonnes: but the king came
 onely from Iudah, in whose tribe (according to the prophesie
 of Iacob) the Scepter should be raised, and a Law-giuer con-
 tinued vnto the comming of Shilo, to whome the people
 should be gathered. From hence was the line drauene to I-
 shai, and from him to David the Kings father, who being a
 David. man after Gods owne heart, was according to the diuine pro-
 uidence ordained and annointed (by Samuel the Lords Pro-
 phet) before all his brethren, to be king ouer his people of Is-
 rael, whom he defended from their enemies on euery side with
 a strong and valiant hand, fed them with discretion, iudged the
 with equitie and righteousness, and reigned ouer them full 40.
 yeares, to the glory of the Lord and good of his people, with
 great honour. The kinges mother also was Bethseba, the
 daughter of Eliam, of no meane parentage: her name foundeth
 the daughter of an oath, oꝝ the seventh daughter. She was a
 Bethseba. Sol. right noble, wise and vertuous Gentlewoman, & sometimes
 mother, the wife of Vriah the Hittite, a man of great estimation. In-
 deede it was so, that for her sake (the king affecting her) did
 iniuriously oppresse her said husband, the rather by Iobabs
 meanes: at what time this noble woman epyther doubted oꝝ
 simply thought, that it was not lawfull for her husband oꝝ
 her selfe being subiectes to deny any thing which the King
 should command oꝝ desire of them, knowing what Samuel the
 prophet had before that said vnto the people, when they requi-
 red a king, what their king might, oꝝ would do vnto them by
 his power and authoritie, howbeit the trespasse being
 pardo-

pardoned, and grace and mercy restozed according to the kings true repētaunce and humble praler: she feared the Lord God of Israel & hearkened to Nathan the Lordes prophet (notwithstanding that hee had befoze reproued the King for his fault) whereby she liued and contained her selfe with King David in all godly behauiour and high honour during her life. This Noble Lady in many thinges both aided and comforted the King her husband, and did not onely beate and bying soozth, but also educated, brought vp and nurtoured our Lord King Solomon, in all such princely and diuine vertues (to her power) as did best besēme him that should succede King David in the happy kingdome of Israel, as she had well learned and considered thereof by the inspiration of the diuine Spirit, and the instruction of the Lordes Prophet that it was appointed and ordained by the Lord that this Solomon (befoze all Davids other Sonnes) should raigne ouer the kingdome of Israel after him. Therefore shee diligently endeuozed with the King the performace thereof as we see it is brought to passe this day to the great ioy and comfort of the Lordes inheritance. This therefore the young Quēne did gratefully remember at the time of the kunges marriage, ascribing vnto her in the great solemnitie the chiefe cause (next vnto God) of his royall preferment, saying to the daughters of Syon: *Go ye forth I pray you, and behold King Solomon in the Crowne wherewith his Mother hath crowned him, in this day of his marriage, and in the day of the gladnes of his heart! And therefore also the king himselfe in the highest of his glozy neither disdaind nor omitted to commend her & her excellēt vertues befoze vs al: yea, and vnder the same hath depainted and set forth not onely an holy and vertuous Woman; but also the holy Church, the which also in his temple, with the rich ornaments thereof he prefigured. And therefore hath made an Alephabethical Encomion, in these words: Who so findeth an honest faithfull womā, she is much more worth the pearls: the heart of her husband may safely trust in her: so that he shall fall into no poverty: She wil do him good, & not evil at the daie of her life. &c. A womā that feareth the Lord shall be praised; Giue her of the fruit of her hands, and let her own workes praise her in the gates. These things the king hath ruminated and vttered with great gravity*

Cant. 3. 10.

Pro. 31

King Solomon

The time of
Sol. birth.

2. Sam. 12. 13.

psal. 51.

psal. 103.

zabud.

The feuerall
names of the
King.

grauity as worthy the memoꝝy and imitation: therefore wee also haue thought good to note and assure the same to his wise pꝛouerbs and Parables * Now with this let vs not forget, but carefully note and remember (the rather to pꝛeuent the occasions of euill surmises) that the king was neither boꝛne noꝛ begotten noꝛ conceived in the time of the trespassse and disgrace of his Parents, but after the time that the Lord in mercy had pardoned them both and put away their sinnes vpon repentance and prayer: of the which pardon the Lord certified him to the ioy and ease of their heartes by the pꝛophet Nathan: when also that was bꝛought to passe and verified, which David had with teares desired and with faith hoped to obtaine. *Thou shalt purge me (said he) with Iſope, and I shall be cleane: thou shalt wash me & I shall be whiter then ſnowe: Thou shalt make me to heare of ioy and gladnes, that the boanes which thou haſt broken may reioce.* For the which also he deuoly blessed the Lord, and in his thankſgiuing ſaide: *O Lord thou haſt pardoned all mine iniquities, and healed all mine infirmities.* Finally, the Lord himſelfe to this his pleasure gaue testimony, when he did not onely accept his sacrifices and burnt offerings: but also pꝛomised to ſet vp of his Seede after him vpon the thꝛone of the kingdome of Iſrael, and that also not Abſolon, noꝛ Adoniah, noꝛ Amnon noꝛ any other of Davids ſonnes begotten and boꝛne befoꝛe this time but only Solomon his ſonne boꝛne of Beſſeſba after the pardon granted him, ſhould build an houſe foꝛ his name, vnto who he would be as a father to his ſonne. * All these things the pꝛinces gladly heard, & to ſame ſubſcribed moſt willingly knowing well both the truth of the kinges petigree, and the honour of his noble birth. And thereupon ſpake Zabud and ſaid: *It ſeemeth god to me, that with this which hath beene ſaide, wee regard thoſe titles and names by the which it pleased the Lord that the king ſhould be called, knowne and honoured: the which truly haue not bin impoſed raſhly, as many which giue names without reſpect of the ſtatures, dignity oꝛ qualitties of the perſons: but with great wiſedome, iudgement and pꝛouidence: as were thoſe names of Adam, Havah, Noah, Abraham, Lot, Abel, Sarah, Iſaack, Iſrael, Samuel, David, and ſuch other, which haue had their approbation from the Lord and expꝛeſſed*

or taught, or remembred some worthy thing. In this sort, the King hath had and enioyed five particular names, and names of honor, two of the which were imposed by the Lord himselfe, the third by Nathan, the fourth by his Mother, and the last here resumed by the approbation of his Lordes. In or concerning any of the which names, he hath no cause minished him to be displeased, except onely in this, that he hath tried himselfe (being a mortall man) not answerable in all points to the same, knowing it a thing most ridiculous for any person whatsoever, to be noted or called by such a title or name, of the which hee shalbee found most unworthy. For the first we haue it recorded what the Lord God said to David concerning him: *he shalbe my sonne* Secondly he said againe touching him his name is Solomon: Thirdly the prophet Nathan called him Iedid-iah: fourthly his Mother called him Læmuel, and fifthly he is called Kohēleh. In that he is called the Sonne of God, and that by God himselfe, it giueth vs to consider in him somewhat beyond that which is found to be in other men. For they are not of the common sort to whome the Lord vouchsafeth this high title. Such are they, which resembling the holy Angels, haue not only the brightnes of the diuine glory apparāt in them: but also are euer willing and ready to execute his pleasure. In that he is called Solomō, it noteth the peace of his gouernmēt ouer Gods people according to the reason which the Lord added saying *he shal be a man of rest*, and I will send peace and rest vpon Israel in his dayes. In y third name the prophet would expresse not only the loue of God vnto him: but also the loue of God & his diuine graces in him, to the which alluded the Arabian Quēne at her being here, when shee said *blessed be the Lord thy God which loved thee*, & hath set thee on the throne of Israel. In the fourth his Mother beeing a wise and rare Princessse, would by that name signifie the glory of God in him, and by him in the people. In the last is testified the diligence and desier that the king hath, not onely to search out and gather together for his owne further instruction the auncient monuments and holy bookes, but also a people vnto the Lord to bee instructed and taught in the holy Religion for the glory of God and their owne health: Teaching withall, what should be the desier of all Princes in their

2 Sam. 7. 14.

1. Chro. 22. 9.

The sonne of God.

2. Solomon.

3. Iedid-iah.

4. Læmuel.

5. Kohēleh

King Solomon

their places: namely in this sort to tend to the end of their government and rule. Therefore finding rather an honour, then an ignomy to grow from hence unto the king: *W*hee say as *Y* kings daughter said in that excellent song: *T*hy name is a sweet smelling ointment, when it is poured forth: Therefore do the virgins love thee.

CAP. X.

*O*f Solomons person and estate, forme, beauty, education, wisdom, &c. wherof the cause of his grieve could not rise.



*T*hen stood forth Ahishar and saide. Cruely (my Lordes) whatsoever hath beene here produced and spoken in the premisses, maketh very much every way for the kings honour and estimation, and therefore I perceiue not, what shoulde thereof be gathered to offende him. Neither can I finde any thing worthe dislike in any other points which concerne either his person, or his estate: for his forme and beautie, his education, his wisdom, his iudgements, his words, his riches, his works, his peace, his orders of house, his pleasures, his power, his marriage, his blessings, his fame, his glory, &c. the king is most excellent, & singularly renowned, as al men will confesse. I remember that looking on a certaine Booke of the Poet Melesigenes (who liued and wrote in the time of our iudges among the Greekes) I found where he had giuen an exceeding high prasse to the forme and beautie of Priamus the Troyan, the which in him (as he saide) was wel worthy a kingdome: so faire was he. The same Poet hath also spoken largely of one Nireus, being the fairest of all them which came to Priamus his Pallace: though hee had scarcely any worthy quality either of body or mind. And in our own Records, we haue the praise of the form and beauty of Saul the sonne of Cis, whom Samuel annointed King ouer Israel, that he was a goodly youngman and faire. So that among the chidren of Israel, there was none goodlier then he, from the shoulders vpward he was higher then all the other people. And we here present (for the most part) can say much

Ahishar,

Solomon his
beautie,
Homer.

Priamus.

Nireus.

Saul.
1. Sam. 9. 2.

much of Absolon the kinges brother: namely that in his time there was none in all Israel so much to bee praised for beautie: from the sole of his foote to the top of his head there was no blemish in him. And had his qualities beene to the same correspondent, oh God how glorious might he haue beene! And further we finde, that Ioseph and Moses, and Aaron and David haue beene praised in this respect: But yet beyond them all, looking with iudgement on our Lord the King, and seeing how beuty is displayed in his royal person, we cannot but acknowledge that for truth which the kings sathor said to him when he beheld him in his beautye.

Farre fairer then the sonnes of men, art thou.

And this the noble Princeesse considered and sung of him,

He is both white & ruddy, the chiefest of thousands ten:

His head is as fine gold: his locks are curled blacke:

His eyes are like the Doves, vpon the water streames:

Which are all waste with milke, & byde full vessels by:

His cheekes be like spice bedds: & as the sweetest flowers:

His lippes are Lillies like that drop the purest mirrhe:

His hands, as ringes of gold with Chrysolite beset:

His belly yuory white with Saphires garnisht brave:

His legges as marble pillars, on golden sockets set:

His looke as Libanon, as Cedars excellent:

His mouth as sweetned thinges: & lovely all is hee.

Howsoever this was spoken, as aiming mystically far beyond the Kings person: It hath doubtles been applied to our Soueraign without adulation, in whom their appeareth some especial grace, yea the very image of the diuine nature, beyond that hath been perceived in any other man. But were it, that he had felt or vnderstood some defects in these external things yet see I not how he might be offended, knowing well that he is but a mortall man, & y whatsoeuer is wanting in the body may bee supplied & that to the vttermost by the graces of the minde, the which the Lord moze respecteth then the beautie of the body (as he said to Samuel, when he sent him to annoint David for king): mozeouer he hath well tryed it, and therof hath said it in iudgement: that fauour is deceitfull and that beauty is a thing vaine & therfore hath not bene of the mind to set his felicitie therein.

AbSolon.

2. Sam. 14 25.

Cant. 5.9.

Although all these things did properly belong & so were to be referred to the holy Messiah, yet were they first spoken as of Solomon who in his person prefigured him, as it is more fully declared hereafter.

King Solomon

Benaiah,

Solomon his
educat[i]on

* To this also assented the Princes, extolling and praising to the cloudes the most angelicall forme and beaultie of the King. And forthwith Benaiah beckning with his hand, proffered his speach and saide: Neither indeed may the kinges education, or the manner thereof offend him, as Ahishar hath saide: for neuer any in this world hath bene better taught and brought vp, as touching the feare of God, and all princely and heroicall vertues. For to this end king David had provided him most wise and godlie teachers: as namelie, Nathan, Gad, Asaph, and such other the Lordes prophets and wise men, whom he had diuinely inspired and sent forth, yea king David himselfe being a man after Gods owne mind for his heauenlie songes and melody called the sweete Singer of Israel, and the Lordes anointed, and also his mother Queene Beth-saba, a most prudent and virtuous Ladie, (as it is before said) and either of them haue very carefully taught and scholed him in the feare of the Lord, and the right princelie vertues. At whose knees he stood, and was glad and ready to receaue both instruction and correction. And thus himselfe acknowledgeth saying: *When I was my fathers deare sonne, and tenderlie beloued of my mother, he taught me also, and saide vnto me: let thine eare receiue my words, kepe my commandments and thou shalt liue: Get thee wisdom, and get thee understanding, forget not the wordes of my mouth, and shrink not from them, &c.* Again in his latter time ready to depart he left with him this direction: *Be thou strong and shew thy selfe a man, kepe thou the watch of the Lord thy God that thou walke in his waies, & kepe his statuts & his precepts, his iudgements and his testimonies, as it is written in the law of Moses, that thou maiest prosper in all that thou doest, and in every thing that thou meddest withall, &c.* And this was his mothers lesson, when shee taught and nourished him: *What my sonne? what the sonne of my body? and what O my dearely beloued sonne? Giue not over thy strength & thy waies vnto women, which are the destruction of kings. O Lamuel it is not for kinges, it is not (I say) for kinges to drinke wine, nor princes strong drinke, lest they by drinking forget the law, and pervert the iudgement of all poore mens children. Again be thou an advocate for the dumbe, to speake in the cause of all*
such

pro. 4. 3.

1 king. 2. 2.

pro. 31. 1.

such as be succourlesse in this transitorie world, open thy mouth, defend the thing that is lawfull and right, and the cause of the poore and helpelesse. Lo! such lessons hath his mother taught him so well beseeing (I say not a child) but a prince, and excellent well fitting so beautifull a body, from the which, virtues are wont to shine, as those pretious stoanes which are placed in goodlie Ringes of Gould. But beyond all this the Lord his God which loued him, and bought him to call him his Sonne, did extend vnto him the effect of a fathers office, aboue that which earthly fathers are able to do or performe towards their childzen: for he nurtured him by his spirit not onelie in the day time, but by the nightes also. And in this he acknowledged the great loue and mercie of God towards him, as in his wise Proverbs it is to be learned. Lo, thus was king Solomon educated and instructed in his tender yeares, of the which he yet saoureth even in these his elder dayes to his double honour and the consolatiō of Israel.* Therefore I see not, that the king should be hereof offended, except onely in this that he hath not (in his owne conceit) answered in some pointes to this his education and instruction, but let that alone to be considered of hereafter: To this the Princes did also accord, and then rose by Adoniram, and spake as followeth.

Adoniram,

Neither wanteth the king the excellencie of wisdom, by the which he goeth out and in before the people, to iudge and gouerne this great multitude, to teach all others the true wisdom. This is that, which being prized, no man can tell the worthinesse thereof, as Iob hath said thereof: neither is it found in the land of the living, it cannot be bought for Gould, nor may the price thereof be obtained with silver. No gold of Ophir, no pretious Onyx stoanes, nor Saphyres may be valued with it, for this is the highest Treasure of a king, yea and the same without the which a king is unfurnished of that he ought to haue, and so, more unfit for the place of gouernēt, but hauing this one iewel, in possession, he is sufficientlie armed not onely to do iustice, and to defend them which are at home: but also to withstand and subdue the enemies which are abroad: for Wisdom is much better then weapons of warre and giueth courage vnto the that embrace hir. This the king

Solomon his wisdom,

Eccles 7.9.

(by

King Solomon

1 King. 3. 9. &
4. 29.

(by Gods good grace) considered in his yong yeares, and therefore this was that only thing which he desired of the Lord, whē he was willed to aske whatsoener hee would haue, & hee should haue it, and therefore, the Lord being well pleased with his desire, gaue him *wisdom and a large heart, even as the sand that is by the sea shoare without number or measure.* By the which the king was most wise, and therein is preferred befoze all those famous men of the East Country, which haue so farre excelled other men, both in that מִדָּבָר or *Astronomy*, and also in that חֵכֶם or *Science*, which by the voyce of birds prognosticateth the euents and thinges that ensue: he also goeth beyond all the wise men, not onely of the Egyptians, but of our owne Nation, as namely, Ethan the *Ezrahite*, and Heman, Chalcol, and Darda, the sonnes of Mahol: to be brife, the king is wiser then all men liuing, for he hath that pure influence of the diuine Spirit, the wisdom of the highest, and that not so much by his owne studie, and industrie, (albeit he hath been wonderfully exercised in all laudable Artes and Sciences from his youth) as by an especiall inspiration and diuine grace from the Lord his God, who hath bene willing to enlarge and blesse him most abundantly. By this he hath knowne to resolue and declare all hard riddles and questions: By this he hath learned who hath laide the foundations of the earth, who hath measured it, and spread the line vpon it, who hath shut vp the Sea with dores when it brake forth as out of the wombe, who hath made the cloudes a couering for it, and darkenes as his swadling band, who hath giuen the morning his charge, and shewed the day-spring his place, who hath bound the seauen-starrs together, and losed the bandes of Orion, who hath brought forth the morning-star in his time, and guided the euening-starre with his Sunne, who hath ordayned the course of the heauens, the Sea, the windes, the hailes, the thunders, the lightnings, the showres of raine, the dealwes, the light, the darkenes, and all that are both in heauen and earth: yea, he knoweth the purpose of the Creator therein. And by this (for the glory of God and the good of his people) he hath spoken three thousand *proverbs*, he hath composed a thousand and five songes, he hath

told

told also of trees, euen from the Cedar tree that groweth in Libanus, vnto the Hyssope that springeth out of the wall: he hath spoken of Beastes, of foules, of wormes, of fishes, and of all the creatures of God: for their is nothing hidden from him, his wisdom and knowledge is so admirable. * By this his singular and sweet eloquence also is powred forth as the dropping of an hony combe, vnto them that stand before him to heare his wisdom, *his lips are full of grace* (as the Kinges father saide) and dilectable to the hearers of his words euery where, for his diligence was to find out and utter pleasing wordes, right scripture, and the records of truth. This the noble Princes considering well, semblably commended in him, saying: *His lips are like the Lillies that droppe sweete smelling mirrhe*. Doubtlesse as I saide of the former: so may I say of this, that the king herein farre passed all men on the earth without comparison, which hath caused that many noble Kinges, renowned Princes, and wise and learned men of diuers strange & far Countreies, were not only assonied when they heard thereof: but the more to satisfie their eage minds, vnderooke great perilous and painefull toynies, to come neare him, to visit him, to behold, to heare, to consider, & to take experience of that whereof they had heard reported concerning him and his wisdom. * With this also (my Loydes) we may both remember and admire the excellencie of his *Mischnatim* or iudgements, in the which the very wisdom of the diuine power wonderfully appeared, as in him, whom the Lord his God had brought to this kingdome of Israel, to do therein iudgement and equitie, as the noble Quene of Sheba perceiued and saide vnto him. For into how many partes soeuer Iudgement is deuised or any way considered, the king expressed in euerie of them a right singular vertutitie.

For first according to the certaine and prescript rules of the law, he wisely discerned, iudged, and tried all matters of controuersie before him brought, and therein as the parties were deuised one against an other, after the manner of confenders in the Law, their causes being either contrarie

Solomons Elo
quence,
pial. 45.

Cant. 5. 14.

Solomons
Iudgements.
משפטים

1. King. 10.

King Solomon

contrary, or doubtfull, he worthily defended the good, and condemned the euill, extending to either, iustice according to their sundry causes and contrary defects. Next as this title respected his place, office ordinance, function, administration, and ministry, he was therein not ignorant, but right prudent, neither negligent, but most careful and diligent, and gave good heed & attended that which was to him committed in al reuerence & diuine feare: knowing well, that the iudgement was the Lords, howsoever it pleased him to appoint him the minister, who (he was sure) would rise vp for him in the iudgement that hee had commanded, that the congregation of the people might flock round about him. Thirdly as touching the iust, lawfull, and ordinary knowledge of the causes which is rightly regarded in such kind of administrations who sawe not, but that the very thoughts of the King (as those of the righteous) were very iudgement (as hee saide in the Proverbs) the which were deciphered to vs and others in many singular effects and sounde arguments. Fourthly: as touching the causes iudiciall, wherein iudgement was to be reduced into righteousness, whereby the poore, & fatherlesse, oppressed and wronged were to bee relieved and comforted with godly equitie shining forth of a iust and mercifull heart, the King did wonderfully declare himselfe before all his people ruminating to that purpose the saying of his father.

pro, 12.

psal.
That is; he will
acquit and de-
send the poore

And sure am I the Lord will iudge the poore, and kee maintaine,
The cause of him that hath no friend, his safety to sustaine.*

Fifthly as concerning questions and doubts in matters of our holy religion, or hard riddles or parables, or the lawes and ordinances by which wee do and must liue and bee iudged: or the causes and cases in consequence that expect moderation and iudgement, or the patterns and examples left to bee followed and receiued for performance in things of moment or manners of life, or the government and rule of the Church and commonwealth, or whatsoever els which appertaineth or is incident to this noble virtue so worthy the royall Scepter, the King (I say) hath before all others in the worlde, declared himselfe a principall and chiefe personage. To passe ouer so many examples as might bee produced in euery point: for breuities
let

let vs bee contented with that particular example of the two Women, which came before the king; pleading for the living childe. I hope yee haue not forgotten it: the thing was done within our time, and the matter being so rare and wondrous memorie, could not so soone be forgotten, although a wonder (as men say) lasteth not aboue nine dayes. The King hauing heard the pleading and contention of those two women about the childe, at length (as a wise Iudge, though yet but a child in yeares) repeated briefly the cause: *The one saith (quod he) this childe which is alive is my sonne, and the dead is thine: And the other saith, Nay, but thy sonne is the dead and the living child is mine.* Then seeing the case doubtfull, & the more, because there were no witnesses for eyther part, hee said againe to them that stood about him: *Bring me hether a sword, and they brought it: after that he said againe: Divide the living child into two partes, and giue th' one part to the one, and th' other part to the other.* For hee well knew what he would doe, neither was his mind so cruell and bloody, as to slay the young innocent for the mothers offence: howbeit some being present, not considering his purpose, beganne to deride and dislike this sentence: But by and by, his intent was displayed: for the woman whose the living child was, feeling her bowels to yerne within her vpon her sonne, whom shee thought was ordained for death, cried out and sayde vnto the king: *I beseech thee my Lord giue her the living child, and let it not be slaine: but the other woman said: Let the child be neither thine nor mine, but let it be diuided as the king hath said.* Then the king gaue the sentence in iudgement and saide vnto the Pinners that stood by: *Geue her the living child (whose bowels yerne thereon) and slay it not, for doubtles she is the right mother thereof.* This being done, all they of Israel hearing of this iudgement of the king, feared his Maiestie, the godly for loue, the wicked for dread: for they saw that the wisdom of God was in him to doe iustice. Of this the kinges vertue, spake the kinges father in the spirit; *Thou hast loved righteousness and hated iniquitie.* This being well weighed (my Lordes) I see not what should
 thereof

The kinges
iudgement in
the case of the
two women.
1. King 3.

King Solomon

The princes
Subscription.

thereof be conceited to offend his Graces mind. To al this the Princes gladly subscribed, commending in all thinges the iudgements of the king: And surely (saide they) they are happy in iudgement, which haue (as the king hath) wel learned the right natures of thinges: for they soundly consider of th'effectes, and discerne and trie them well, if they be such as are wise, prudent godly, and not led by affections, but by sure knowledge, good counsaile, and the guide of the diuine spirit. But we see that none of those can this perform, which eyther are themselves, vnlearned, ignozant, obstinate, selfe willed, proud, vngodly, or contemne the good counsel and godly and graue aduise of the learned, wise and vertuous. Surely, wee cannot denie it: for it is most apparant, that our Lord the king hath by this his discrete iudgement, purchased to himselfe authoritie, to his kingdome peace and tranquillitie, and to the high God, condigne glorie. Now the better sozte of all men gratifie his honour, and gladly submit themselves and their causes to his determination, knowing that hee will do iustice: The wicked transgressors and hypocriticall persons are fearefull to stand before his presence in the defence of their faults, or triall of their liues. So, as well of th'one, as of th'other is the king feared, in respect of those his vpright and iust iudgements, which (as ye said) hath indeed appeared so admirable before all men.

CAP.

CHAP. XI.

Of Solomons riches, peace, orders, pleasures, power, blessings, fame, glory: from any of the which riseth not the cause of his sorrow.



In the former conference, king Solomon's Princes and Lordes haue described, displayed and defended his most noble birth, his honourable names, his excellent beauty, his godly education, his singular wisdom, his sweet eloquence, and his upright iudgements. Now they are no lesse willing to consider of his riches, his woorkes, his peace, his orders, his pleasures, his power, his blessings, his fame, his glory. And therefore Azariah spake againe and said; As in the former wee haue not found anie iust cause of the kinges disgrace, but altogether causes of honour and prouocations to ioy and gladnes: so neither wannereth he any *Riches or the Treasures of a King*, whether natural or artificiall. By the naturall riches I vnderstand all such thinges as come from the fieldes, trees and beastes: as corne, wines, oyles, frutes, victuals, clothings and such like apt and meete for mans body: by artificiall I vnderstand those thinges which are found out or framed by the art and industrie of man, as gold, silver, coyne, precious stones, iewels, and such like: In eyther of the which, the king is maruailously enriched, according to that word, which the Lord his God spake vnto him, when he asked wisdom, saying: *I haue also giuen thee that which thou hast not asked, even riches and honour: so that there shalbe no king like vnto thee in all thy daies.* For this wee know (as himselfe hath confessed) that the king hath many excellent vineyardes planted, orchardes and gardens

Azariah:

Solomons riches.

1. King. 3. 13.

Eccles. 2. 4.

2. Chron. 1. 11.

King Solomon

with trees of all manner of fruit, and fed oren and beses, and moze cattell and sheepe then all they which were befoze him in Ierusalem. And as for siluer and gold: wee know that hee hath made such thinges as plentifull as stones in Ierusalem, and Cedar trees as plentiful as the Hulbury trees that grow in the bailles: and he hath hozles brought out of Egypt, and fine linnen which his Marchants receiued for a price, & hee hath a chariot which cost him sixe hundred peces of siluer, with many other Chariots and hozslemen, yea, an hundred & twelue thousand hozslemen, which hee hath bestowed in the Chariot Citties, and at Ierusalem with his Palace. Moreover, hee hath seruants and maidens a great household, great substance and the chiefe treasures and large possessions every way. And truly holwoener these thinges doe proue as a very foolishnes vnto the ignorant and foolish, they are vnto him (with whome his wisdom remained) as a glorious crowne, and he is greater and of moze worshippe then all his predecessors in Ierusalem. *All this is manifest (saith Helioreph) neither can any man denie any thing of that which ye haue said: therefore it is set downe in the kinges Annales, and committed to the holy Registre. And as his riches is great: so also are his woakes most admirable, according as himselfe hath said: *I have made gorgeous faire works, I have built mee houses & planted vineyards: I made mine Orchardes & gardens of pleasure: I made pooles of water, to water the greene and fruisfull trees withall.* And it is true, and hee hath builded Citties and raised the walles, and fortified his towne and territories magnificently: but beyond all others, those his three houses which he hath made and perfozmed in Ierusalem, are excellent, and passe all the buildings and woakes in the world: first, according to the commaundement of his father David, and iust after the forme and proportion that the Lord had giuen to David, and which David committed and left as a patterne vnto him, he set on to build vp that Temple in Ierusalem, even an house for his God. This house is threescore cubits long, and twentie cubits broad, and thirtie cubits high, &c. And this house was built of stone, made perfect already befoze it was brought thither: so that there was neither hammer nor

Ecc1.2.9.
Pro.14.24.

Helioreph.

Solomons
works.

Ecc1.2.4.

2.Chro.8.

1.Chro.28.19.

1.Kin.6.

are

aye, noꝛ any toole of yron heard in the house while it was in building. But it would be wonderfull, yea, and beyond mine abilitie to tell and your selues presently to heare, how many strange and diuers and excellent thinges the King provided and disposed in and about this excellent worke. And in this worke, he so well pleased the Lord, that he spake vnto him saying: *Concerning the house which thou art in building, if thou wilt walke in mine ordinances, & execute my lawes and keepe all my Commandementes, to walke in them: then will I make good vnto thee my promise which I promised to David thy father. And I wil dwell among the children of Israel, & wil not forsake my people Israel:* Further, after the end of seuen yeares (soꝛ so long was that magnificent house in building) the king began to build another house soꝛ himself, about the which he bestowed great time, charge and labour, as it is recordeꝛd in the book of the kinges Annales: and touching the which the kinges daughter beholding it with admiration, said; *King Solomon* Cant. 3. 9. *hath made himselfe a pallace of wood of Libanus, the pillars are of silver, & the pavement thereof of golde, the hangings thereof of purple, &c.* Thirdly, the king builded another house in the Forrest, then the which there is not a moꝛe princely thing in the woꝛld soꝛ the site, soꝛ me and beauty thereof. No man can dislike any of these his woꝛkes: yea, euery one doth highly praise and commend them and him, in the most excellent frame disposition and oꝛder of the same. Wherefoꝛe it may not be, that from thence hee should finde occasion to afflict his owne soule.

*But all these things haue been the better effected by the king, soꝛ that the Lord his God, which would that he should be called Solomon oꝛ Peaceable, hath giuen him rest from his enemies on euery side: soꝛ it hath neuer been heard of, that the childꝛen of Israel enioied the like peace, siꝛkens the time that they came out of the land of Egypt. And truly (saide Benaiah) neither the king noꝛ his people haue these soꝛty yeres had any cause to feare the inuasion of any soꝛraigne enemy, oꝛ the nations embowdering, who hauing been subdued kept vnder and qualified by his father David in his time, haue neuer siꝛkens that resumed any courage, oꝛ presumed to lift vpye their handes, oꝛ quake against his Palestine: soꝛ all people

The peaceable
time of Solomon.

Benaiah.

King Solomon

ple and nations stand in feare of him, and rather yeeld to his contributarics and seruantes, then to attempt or aduerture warres againt him, knowing well, that the Lord of Heauen is with him, to preserve and keepe him, and that the woodes and all pleasant trees do ouershadow him and his people at the commaundement of the Lord, by whose grace they haue long prospered and rested in peace, euen from Dan to Bersaba vnder the kings happy gouernement.

Moreouer, I am sure there hath not been in any age sithens the creation of the world, a captaine set ouer the host of any king, that hath had lesse trouble and feare then I haue had in my time vnder my Lord the king: for although the king hath many barbed horses, strong Chariots, valiant men of warre, great store of weapons, armour and munition of prooue, in the which he may compare, yea and be preferred to all the kings on the earth: yet hath hee in his time had as little vse thereof, as any whatsoener: for the onely terroꝝ of the kingly Maiestie, and the view of those thinges hath sufficiently daunted the enemy: wherby we and his people haue had little cause to complaine of moztall warres, which haue ensuing it so many slaughters, burninges, famines, plagues, destructions and noysome inconueniencies in al ages. The Poet Homer hath writtten of the wonderfull slaughters, and burning boyles of the Greekes & Troians befoze this time, which setteth befoze our eyes the miseries of warres. And our owne histories haue largely displayed the great infelicitie of our fathers, in the wilderness, and in the time of the Iudges, and of Saul. But we haue a cause to blesse and prayse the Lord our God, who hath in this time of his mercy rayled vnto vs this Prince of Peace. I pray God wee may thankfully esteeme thereof, and not by our froward ingratitude offer vnto our God an occasion of the losse of so heauenly a blessing, as those commonly accustome, which hauing not the feare of the Lord befoze their eyes, and so no sparkle of the true wisdom; doe prouoke him to wrath through the lewdnes of their rebellious heartes. And whether the King (as hee hath the wisdom of God) seeseeth in the spirit what is liking to befall vs by his departure from ouer vs: I know not, for what

Homer.

what misery or incontinence is there, which may not come on them that transgresse and offend against God and the king, if the Lord shall either commaund or commit the spirit of trouble to fall on them: * And this may come on vs and the people (said A hiah) we know not how soone. But (as ye haue said) the king hath had indeede a glorious peace, and we haue enjoyed the like vnder him: for the which both his Highnesse and his people may reioyce together. And here we cannot but with the former commend the orders of the kings house: the meate of his table, the sitting of his seruants, the standing of his wayters, their apparrell, his Butlars, their apparrell and behauiour. the which when the Queene of Seba saw and considered, she was astonied, and there was no moze spirit in her: And she said vnto the king: *The saying which I heard in mine own land of thine actes and of thy wisdom is true, I beleev'd not the wordes of them untill I came, and mine owne eyes had scene it, & behold the one halfe of thy wisdom was not tolde me: for thou exceedest the fame which I heard: Happy are thy men, & happy are these thy seruants which stand before thee alway, and heare thy wisdom!* Pseyther were the kinges pleasures lesse then sufficient, being solaced with his faire houses, his gardens of pleasures, his men-singers, and women-singers and instrumentes of Musicke of all sorts with all the admirable & sweet delightes of the sonnes of men, yea, there was neuer any one man vnder the cope of heauen, that moze flowed in all kind of pleasures meete and conuenient for a kings honour. * He was also of no lesse power and mightinesse, yea, he was greater that way then all his Predecessors, hauing a dominion ample and large, with a princely prouision of all sorts of things, both for the defence and maintenance of the same in all partes. And for the better guard of his Royal person (as the young Princeesse noted when she beheld and wisely considered, in her Cant. 3. 7.)

A hiah:

The orders of
Sol. house.

2. Chro. 9. 4.

Solomons
pleasures.

His power.

*About the bed of Solomon there stand
Full threescore valiant men of sturdiest might
Of Israel, with glittering swords in hand,
Expert in warre, him to defend by right.*

King Solomon

Wherein alluding to that which the kinges Father had
modulated for the king in that sweete psalme. 45.

*Gird now thy sword upon thy thigh (O prince of fame)
According to the worship and the glory of thy name.
And prosper in thy glee, ride forth with glad successe,
Because of that thy word, of truth, meekenes and righteousness:
Thy right hand forth shall tell the things of dreadful strength,
Thy sharpened shafts the people shall to thee subdue at length,
Yet though that they for safety should themselves bring,
Into the midst inuiron'd with th' enemies of the king.*

His blessings

Deut. 28.
2. Sam. 7.
1. King. 3.

His fame and
glory.

Gen. 3.

Solomon was
not proude of
of his gifts and
graces.

To be brieft, wonderfull are the blessings wherewith the
almighty hath graced our king: for hee hath beene blessed
beyond all other kinges on the earth, as well with things
spirituall and heauenly, as with those which are temporall and
terrene, according to that promise in the law made for such as
be obedient, according to that word of the Lord given to Da-
uid concerning him, and according to that the Lord his God
granted him when he had prayed for wisdom to go out and
in before his people. In a word, his blessings are an astonish-
ment to all the nations of the world, vnto whom the fame of
his Excellency hath gone forth. This conioyned him in amitie
with Hiram of Tyre, and with Pharaos king of Egypt: his
brought vnto him from the uttermost partes of the earth, the
famous Quene of Arabia and many others, and hee was in
glory resplendent before all the kinges or Princes that euer
reigned before him: whereby many seeing and hearing of
him, thinke that they see or heare not a terrene or mortall
Creature, but a celestiall and diuine power. And what should
the king desire more? nothing at all, except he would bee God,
as Adam thought to be. But I am sure the king is not of
that haughtie conceite of himselfe; yea, I haue obserued this,
that howsoeuer all these things haue beene excellent and a-
boundant in him (as a Crowne of gold beset with pretious
stones, on the head of a most beautifull body) yet did he neuer
ware proud or vaine glorious thereof, as worldly men accu-
stome, when hauing a little beyond the ordinarie measure of
some

Some others of wisdom, riches, pleasures, power, policie or prosperitie, do loue and like to sooth, prayse, and commend themselves, resembling the Pecoche which swelleth in the victorie of his painted plumes, notwithstanding their humane imperfections: yet this is not all, but thinking so highly of themselves, they contemne others, and endeavour in loath and disdain to treade them vnder their secte. Thus (I say) hath not the king at any time done, but rather hee acknowledged his mortall humanity, and his great ignorance and want of wisdom, yea, his base & seely glozy, in respect of the supreme excellency, eternitie, knowledge, wisdom and glozy of the almighty, with the which, when he had compared himselfe & all his noble endowments, hee found himselfe with the same iust nothing. To this assented the Princes, and found no cause in those things premised, whereof the king should be offended.

CHAP. XII.

Of Solomons comming to the kingdom of Israel: his proceeding against Adoniah and Abiather the priest is iustified.



After this Zadok the Priest who had thus farre listened to the wordes of the Princes, stood vpe and spake to this effect: Indee (my Lords) I see not as yet, that from any of those things whereof yee haue spoken to be in the king and his Estate, any iust occasion is ministred him of his present affliction, except it be in this, that knowing the largenes of Gods bounties towarde him, he either hath not satisfied the Lords expectation in the vse of those things, or cannot as hee would shew himselfe gratefull enough. And it may be, that besides the premisses, some question hath been or may be moued touching the kinges entrance into the kingdom of Israel, wherein
some,

King Solomon

some, especially they which stand to defend the cause of Adoniah, Abiathar and Joab with others their confederates against the king. Imagine that he hath and doth rather usurp and tyrannize, then that he hath lawfully attained and reigned, and therein not answered to his name Solomon which is to say peaceable or a peacemaker; But howsoever it be surmised or imagined by such kind of persons: it is most certaine that the kings entrance with the meanes and manner thereof was both lawfull & right, and his government therein may be neither condemned nor iustly reprovied, but rather iustified and commended of all wise and discreet persons. King Solomon (although he had a promise of the Soueraignty, both of the Lord, and also of his father) he did not presume to usurpe on the kingdome as Absolon would haue done, when aspiring he lifted up his hand against his owne father the Lords Anointed: for would hee do as Adoniah did, who was extolled and proclaimed king euer Israel in the life time of his father without the consent, goodwill or knowledge of the king, or of the Quene. The king our Soueraigne Lord knew better what was meet to be done, hee remembred how his father dealt towards Saul the king, namely that albeit hee knew Saul to bee relected of the Lord, and that himselfe was already annointed to succede him in the kingdome of Israel, he would not preuent the time that God had appointed, nor would he lay his hand on him beeing in his place the Lords annointed, although he had many opportunities offered him thereto, for hee might easily haue slain him, both in the Cave and in other places without his owne bodily danger. But the king as hee was ordained for the kingdome by the diuine providence and the discretion of his father: so also he entred by a lawfull and worthy meane and in the due time. For King David knowing well the mind of the Lord, who had promised him that there shoulde one of his seede sit on his Seate after him, and his name shoulde bee Solomon, made a faithfull promise vnto Quene Bethseba the Kinges mother, that according to the word of the Lord this his Son which was called Solomon shoulde surely reigne after him and shoulde sit vpon his throne: therfore (as it is also recorded in the kings Annals) when that King David being waxen olde and enfeebled had

Sol. was not
an usurper on
the kingdome.

had heart (by the report of the Kinges Mother and Nathan) that Adoniah had proudly usurped, and that this Solomon his beloued sonne and choson heire apparant was to bee taken for a sinner in Adoniah his sight, contrary to the Kinges promise made and confirmed by an oath to Bethseba and Nathan in that behalfe: David was very highly displeased with Adoniah, and sware againe vnto Bethseba saying: *As the Lord liueth who hath redeemed my soule out of all aduersity, that as I sware vnto thee by the Lord God of Israel, saying assuredly Solomon thy sonne shall raigne after me, and he shall sit vpon my throne in my place, so will I certainly do this day.* Whereupon King David commanded mee, and Nathan the Lordes prophet to annoint his sonne Solomon King ouer Israel, euen whiles that David liued: the which wee both faithfully performed. Whereat David then greatly reioiced and praised the Lord vpon his bedde, and he said: *Blessed be the Lord God of Israel, who hath made one to sit on my throne this day euen in my sight.* Wherefore this thing being so diuinely prouided, and handled in all pointes so directly, no man may iustly repproue it, neither may the King in the due consideration thereof (now in his elder daies) either repent thereof, or be touched with sorowe in his heart. Nor may wee otherwise thinke, but that the Lord of Israel, louing well his people, hath set our Lord the King on the seate of his Father to doe equity and righteousness in the same, as the noble *Solomons* *pro* *Queene of Sheba*, at her beeing heere, right worthily testified *ings a-* *gainst Adoniah.* and as a propheticke in that behalfe, blessed the Lord and the King in the same. Whereouer I haue not found, that my Lord the king hath merited blame or dislike in any his dealings touching his said brother Adoniah who had so brastly exalted himselfe as an Eagle in the clouds of heauen against his honour; for truly, contrary to the wonted vse of worldly Princes and potentates, which cannot easily permit or beare a competitor of the kingdom, he did not rashly or severely execute displeasure on Adoniah: but being perfect, wise, of a most royal heart, and of noble Lyons nature, perceiuing him to stand in feare of him, & to submit himselfe to his gracious mercy on the ground, he gladly pardoned him, with this saying, *not so much*

1 King. 1. 29.

1 King. 10.

Solomons pro

ings a-

gainst Adoniah.

King Solomon

as one haire of his head shoulde fall to the earth, if he would thenceforth shew himselfe a worthe man, and so commanded him to goe to his house in peace and to rest himselfe, so long as wickednes might not be found in him. No doubt the king remembred that woorthie example of Ioseph so full of piety who notwithstanding the great iniury his brethren had done him, did vpon their submission and request, forgive and forget all: yea, he was so farre from reuenging that iniury, that he said: *fear not, now will I nourish you, and your children*, and he comforted them, and spake kindly vnto them * Thus farre proceeded Zadocke, and then Benaiah because he was not onely an eye witnesse, but also an actor therein, stood forth & said. And al this do I perfectly remember, being especially called & appointed by king David (together with your reuerence and Nathan the Prophet) to deale for the king in those high matters the which (I doubt not) but Natha would also confirme if he were present, and therein commend and praise that noble magnanimity and rare clemency of the king extended towarde his capitall enemy, at such his entrance into the kingdome, when as beeing not yet so perfectly settled, & scarcely knowing his friends from his foes, hee might rather haue feared the event of such a dangerous manumission & pardon. It appeared, that the gracious king was not only glad to pardon him which had submitted himselfe and promised obedience but also carefull to eschew all colour or suspicion of tyranny or cruell dealing, euen to an aduersary. Some Princes and mightie persons in such cases are seuerer persecutors, euen to the death of them which haue neuer so little offended them, although neither they haue nor can possibly hurt them, and such (as the king well knoweth) are moze hurtfull to their owne territories then the brute creatures are to such as neuer hurt or annoied them. Wee find of the Sea-Dolphins (of whose nature the king hath spoken among other beastes and Fishes) that if perchance they find a dead man in the seas they seele by the smell of him whether hee hath ever eaten of Dolphin Fish, the which if at any time he hath, then they deuoure him, if not, then they defend him from the biting of all other Fishes: and bring him to the shoare, as it were to his funerall in the earth. Lo, although theis Sea-beasts

Gen. 50. 20.

Benaiah.

Solomon was not willing to revenge an injury.

The Dolphin Fish.

doe by nature reuenge any iniurie, yet are they farre off from the persecuting of him that neuer hurt or annoyed them, howbeit such is mans cruelty and commonly the vse of mighty persons, that they persecute and hurt them grievously of whome they neuer receiued, nor are like to receiue any dammage at all. Wherein they rightly resemble the wolfe which quarrelled with the Lambe and tooke an occasion to kill and deuour him, because he drank beneath him in the riner. But, as I said, albeit it had bene but a iust thing in the king to haue reuenged that iniury: yet was hee moze mercifull and gentle to his foes to whome in kinde of death deserued, hee pardoned and them preferred * Hee haue well saide (quod Zadocke, Zadocke.) and thus shoulde Adoniah haue well remembered and considered accordingly and not haue attempted further matter to prouoke the Kings displeasure, and turne mercy into iustice against his owne life. But seeing that hee woulde not continue thankfull vnto his Grace, but renewe his old malice and thereby worke to supplant the Lordes Anointed, I see no reason why the King shoulde further spare him to the danger of his owne safetie. Wherefore I verily belieue, that the king hath not offended either against God or the lawe, in that hee afterward perceiuing the wickednes and ambitious practises of Adoniah, did cause him to be rewarded with death. And well worthie (said Benaiah, Benaiah.) for notwithstanding the King had most gratiouly pardoned him, and charged him thereon (in my hearing) to be conseynd within his owne house: hee yet presumed too boldly to come soorth, and most malapertly to rush into the Queenes Chamber after Davids death in such sorte, that shee was therewith wonderfully astraide of him, neither coude shee easily be perswaded that hee beeing her mortal enemy (though now subdued) would either wish her well or intend her any good. For as enemies are not to be trusted notwithstanding their faire faces and wordes: so beyond others, had she a great cause to doubt of Adoniah, who as she wel knew, bare her a deadly hatred, so by her means y sooner Solomon came to the royall Seat, the which he Adoniah had

King Solomon

so ambitiously and eagrelie affected, and vnlawfully vsurped in his fathers life-time. Whereat notwithstanding that she was as betwene hope and dispayre when she saw him sodenlie to enter her chamber, she asked him if he came to her in peace, and he answered, yea, whatsoeuer he meant, and he said, that he had a certaine petition vnto her, which was, that she would be a meane for him to the king, that he would giue him to wisse Abisag the Sunamite, (who had beene sometimes king Davids bedfellow to warme and nourish him in his weake old age) In the which practice, he had a purpose to aspire to the kingdom: not onely for that, though he were the fourth yet the eldest of king Davids sonnes then living: but also combined with her who was esteemed as king Davids wisfe, he might the sooner in his owne conceite, and by the suggestion of the kinges enemies, haue obtained the soueraigntie. The which deceit and pretence of his, the Quene as yet persecuted not: and therefore partlie for dread, and partlie for good-will she bare him for king Davids sake, she condescended to his desire, and made request for him vnto the king. But the king being right wise, sone espied this to be a suttile deuise of Adoniah for his owne advancement: hee knew well, that the ambitious are euery way ready to insinuate themselves into fauour: befoze they be preferred they will saue humilitie, lowlines, honestie, affabilitie, and all benignitie, they will follow and obey at a becke, they will flatter and giue applause to all mens doings, fearing to offend any: yea, and (as is the common prouerb) they will brush off the dust from the coate which hath no dust at all. But being once aduanced & exalted, they begin to change their opinions, and sone alter their manners: for now, they are become proud and glorious boasters: they neuer care to profit, but are glad of preferment: they thinke themselves far better then others, because they be placed higher then others: their former friends they disdain, & know not their old acquaintances: they contemne their benefactors, and bee vnthankfull to them which haue done them the highest good. To let passe other things, they be burthensome to their subjects, hateful to al men, headstrong, troublesome, arrogant, greiuous, and impoztune. This (I say) the king knew wel, and that Adoniah was swolne with this humour.

The nature &
manner of the
ambitious.

Whereouer, he perceiued that this matter did both proceed and
 was furthered by two others his deadly foes, namely,
 Ioab and Abiather, who thereby intended to supplant
 the king, and to set vpp Adoniah. And therefore when
 Quene Bethsabe requested the king for Adoniah,
 (according to her promise) he answered her: *And why dost
 thou aske Abisag for Adoniah? aske for him the kingdome also:
 for he is mine elder brother, and hath for him both Abiather the
 the priest and Ioab the sonne of Zeruiah: for he knew, that if A-
 doniah had once gotten Abisag, who was so deare and neere
 vnto his father, he would also with her haue sought for the
 Crowne. Therefore he sware and pronounced a sentence a-
 gainst Adoniah to recompence his wicked ambition and in-
 quitie saying: God do so to me, and more also if Adoniah hath
 not spoken this against his owne life!* Therefore the king being
 well aduised (for he did euery thing with iudgement) sent and
 commanded me to smite him that he might die, thereby the
 sooner to establish the gouernment according to the will & word
 of the Lord, the which Adoniah & his counsaillors had practised
 to hinder & ouerthrow. Therefore this actiō of the king, neither
 may be repproued, nor may occasion him (now after so many
 yeares of peace) to be offēded with himselfe therefore. * Thus
 haue yee saide (quod Abiather) and your wordes in mine o-
 pinion may not be iustlie repproued, for yee haue spoken nothing
 but truth. But what shall we say to this that the king at his
 entrance, did both depriue Abiather then the Lordes
 priest of his office and expelled and bannished him the
 Lordes house: Although I haue the like name (my Lordes)
 I neither propose this question, nor speake, as if I would defend
 the cause of y^e Abiather against the king and his proceedings
 therein: but because I haue heard some opposition to the same
 by others, and I would willingly they should be resolved. So
 this answered Zadok. As I may not condemn that Abiather
 my predecessour, because I would my selfe (as Pri-
 mas) should be aduāced and approued in the place: so neither
 may I dislike in equity the kings proceedings against him.
 For firste it is certayne that Abiather behaved not
 himselfe worthely in his place, and therefore was iustly
 depriued. For albeit my selfe am now high Priest: yet if I
 should

Abiather.

 The dealings
 of Solomon
 against Abia-
 ther the priest.

Zadok.

King Solomon

should not answer to my calling and name, I allow the be-
 rification of that sentence of the kinges father on my selfe:
Let his daies be few: and his office let another take: And as
 concerning Abiather, it became him not to counsaile Adoniah
 and to confederate with him, in that he vnlawfullie couetted
 to be king, both without the consent of his father, and against
 the rightfull hono^r of king Solomō. Next it is most appa-
 rant how the Lord would, that now by this occasion, that
 wo^rd of his should be performed which was sometime spoken
 to Eli the priest: that for the high dishon^r and contempt of
 Godes seruice in his childe^ren, and by him permitted, the
 priesthood should be taken away from him and his house, and
 another should be preferred in the same. The which the
 king being wise and indowd with a principall spirit, did in
 time wisely consider, and iustlie performed in the depriuing of
 Abiather, and placing me in his office: for there is not any
 wo^rd of the Lord which shall fall to the ground, but shall be
 performed in the appointed time. Howbeit the king (acco^r-
 ding to the excellencie of his wisdome) would neither slay
 nor cruellie torment or bere that vnfaithfull Abiather, be-
 cause he had bene the Lordes high priest, and had bene a
 companio^r & a sauourer of his father David in all his afflictioⁿs,
 wherein he exp^ressed a right sober, mercifull, and gratefull
 mind: for he reuerenced the Lords ordinance and lawfull fun-
 ction of the person, albeit the person was unwor^thie: he shew-
 ed lenitie, where rigour was deserued: and he would not
 that his hatefull enemie should be occasioned either iustlie to
 condemne him, or at the least to accuse him of any sauour of
 opp^ression, tyrannie, cruelty, or unkindnesse towarde^s him
 which had bene kind to his father in his afflictions, though
 now after his fathers departure. And surelie, these are the
 virtues which are not common or vsuall among the men of
 this life, especiallie among Princes and Potentates, where
 we often behold and consider, how the Lordes priestes, pro-
 phets, and faithfull seruantes, are not onely neglected, but
 irreuerentlie contemned and abused, and that for the lightest
 causes that may be imagined: we see that seueritie recom-
 penseth priuate injuries against all men without mercie; and
 we

1 Sam. 2. 32.

This was
 brought to
 passe when
 Abiather was
 reiected, and
 zadocke taken
 to be the high
 priest. 2 Sam. 2
 32

we see, that little kindnesse is found to consider of great benefices of them which be living, much lesse of them that be dead of whom the proverbe is beaten, *Out of sight, out of mind*, Such hath bene the ungodly behauiour of Saul towards Abimelech and the Priestes of the Lord, whome notwithstanding they had made their honest excuse withall humilitie, bee commanded Doeg the Edomite to murther euen fourescore and five persons that did weare a linnen Ephod: yea, and bee smote with the edge of the sword, Nob the Cittie of the Priestes, both men and women, childzen and sucklings, oxen and asses, and sheepe with horrible crueltie. Thus the brethren of Ioseph hardly handled their poore brother in that they did not onely cast him into a pit, but sold him away as a bondslaue to strangers, following therein the nature of Cain, who murthered Abel his brother vpon an offence not giuen, but taken. And thus the vnthankfull Sichemites (in the time of the Judges) notwithstanding that Gedeon had bene beneficiall to Israel, shewed no mercy vnto his house, but gaue consent to the setting vp of Abimelech the tyrant, to the destruction of the same. But thus hath not our King done:auerthelesse, (as reason required) he remoued Abiather both from his office, and also from out of the Court: for hee had diffained his honour, and disgraced his function by his lewde behauiour therein, and was anemie to the kinges estate. Wherefoze that he might not longer abuse the place, so fit for a better person, yea, for a person perfect, and well approued: againe, that he might not thenceforth (as he was anemie) unhappily moue or entise any of the kinges Courte to conspire with him against the king and his gouernement, hee was iustly deppriued of the one, and banished from the other: for as it is indeed wisdom in time, to cast out of the congregation, such by whome the same is daily offended, and the place abused, to auoid the contempt, which by such persons is often occasioned: so it is good policie timely to obserue, sequestre and put apart such dangerous persons from the presence of Princes, and from the societie of their Lordes and seruantes, lest they both infect and inflame, and so confound the body with

1. Sam. 22. 17.

Gen. 37. 18.

Gen. 43

Judg. 7.

Treacherous
persons are e-
uer suspected

King Solomon

the head, by the contagion of their trecherous plots, wicked designs and pestilent practises, in, and about the which willener hee their daillie and greatest studies and indemours: for they are set on and pycked forth by the Spyre of treasons, and broacher of rebellions. Hence was it, that Moses commanded a separation between the Israelites, and Corah, Dathan and Abiram, whome the earth opening, swallowed vpp in their rebellion. Thus the Lord repponed Cain for his enuy and anger against Abel his brother, and admonished him to his dutie: but after that hee had lifted vpp his hand against him & murdered him, he expelled him (though too late) and sent him an exile from his fathers house. So also after that Ismael was noted to be a persecuter and derider of his brother whome hee sought to supplant, hee was shut out of Abrahams house with Hagar his mother, who had counselled and defended him in his wickednesse. Therfore wee may perswade, that this proceeding and iudgement of the king against Abiather, for the abuse of his function, and his treacherie against both David and our Lord the king, (being both lawfull and discretely handled, according to the diuine prouidence, and the equitie of the law) is not the cause of the kinges present sorrow. To this, all the Princes subscribed, gladly iustifying the wise and worthy iudgement of the king with all his proceedinges therein, in whom they did manifestly behold the wisdom of the most high God, to doe equity and righteousness.

CAP. XIII.

Of Solomons proceedinges against Ioab and Shimei.



King Solomon being iustified and commended in his iudgement & proceedinges against Adoniah and Abiather, in th' execution of th' one, and y^e depriuation of th' other: Azariah the chiefe of the Collectors came forth & said: But there be, which do not on- ly blame, but condemne the king, concerning his dealing against his

Azariah.

Cosen Ioab, chiesly after he had taken holde of the hoznes of the Altar, where, for the holinesse and reuerence of the place, he presumed of securitie: for he verily thought, that the king (which was wise and singularly affected the holy Religion) would haue rather reuerenced the place, and not aduentured to plucke any man out of the Lords house (especially from the high Altar) which did lie thither for defence and safety, as to the Sanctuary of the Lord.

To this Benaiah the chiefe Captaine answered. In that (my Lord) as I am well assured of mine owne guiltlesse hand, being especially charged by the king to slay Ioab: (for indeede I slew him at the kings commaundement) so am I well perswaded of the perfect wisdom and vpright iudgement of the king in that matter, for diuers causes: first, for that Ioab had bene of the confederacie with Abiather, yea and a chiefe Counsellor of Adoniah, both against B. David, and against our Lord the king: for although he were the sonne of Zaruah, Davids sister, placed by him in a very high grade and authoritie (as the chiefe Captaine of all his hostes) and had bene holde in the presumption thereof, to doe and commit many thinges both unlawfull and vndecent against the kings will, and good liking, as in the murder of Abner and Amasa,

Benaiah against
Ioab

King Solomon

and such like) yet, here he presumed too too farre: for as it was not lawfull nor convenient, so was it neither safe for himselfe to adventure to set by and to proclaime Adoniah king ouer Israel, in the life time of King David, without the goodwill and manifest commaundement and warrant of the king, and of his noble Counsellors vnto whom it better became Ioab to haue submitted himselfe & his Countesses, to whom he should haue bearkened and yielded the due honour according to the law, chiefly in this high matter, and not in such malepert & lewde sort haue vsurped on the Kings grations fauour, & arrogantly presumed so farre on the authoritie of his high place. Cruely, this is a fault, which is often committed, and no lesse noted in them, whom the fauour of gracions Princes hath aduanced and graced, and the honour of the place hath passed by, so far, that forgetting themselves and their dutie, they neither foresee their owne dangers imminent: for it is sufficiently proued, that many men being sodainely exalted, are also sodainely depressed and humbled in their pride, by the same which lifted them by: yea, and some are therefore aduanced, that forgetting God and their duties, they may be thownd downe and confounded as Nimrod was, and Abimelech, aswell for example vnto others, which thereby are taught to take heede: as for a iust reward of their owne pride, ambition, insolency, & great wickednesse. Secondly, Ioab being faultie against God and the King, and now not onely accused before the king and his Princes, but iustly condemned, and fearing the kinges displeasure, and the reward he had deserued: hath most egregiously abused that holy place: for Sanctuaries are ordained for a refuge and defence, not for wilful murderers, stubborn malefactors, traytors, rebels, seditionaries, and conspirators against lawful Princes, but for innocents & such as do, or shall ignorantly, and by an heeblesse occasion offend: that there they may be protected and preserved, till time the truth of the matters laide against them be in iudgement, discerned and tryed: as we finde it written in the law of Moses. And so was it meete (indeed) that Iobas earple therein (though a noble man, so neere of blood to the king, and no lesse fauoured of David) should embolden others to commit such hainous actions and villanies,

AND

Men being in
honour, do
often forget
themselves.

Gen. 11.
Iudg. 9. 53.

Sanctuaries.
Exod. 11. 14.
Num. 14.
& 35. 11. 14.
Deut. 4. 42.
& 19. 4.
Ios. 10. 3.

and then to shrowde themselves under those places of refuge, so farre off from the true meaning of the law, and from the right end of the institution of those places. Therefore they that offend in like matters, and thinke to be defended with their causes, eyther by such places, or by the wrestling of the holy lawes to their purposes, do alwaies deceiue themselves, and draw vengeance on their owne heades deseruedly.

* Thirdly Ioab expresse a most stubborne nature, peruerse will, and disobedient heart against the Lords Anointed: for when in the kinges name, and by his highnesse commaundement, I commaunded him to come forth from the Altar, hee neuer so much as asked mercy of the king, nor sought, nor entreated for his owne pardon: but presuming that the king would not haue aduentured to plucke him from the Altar, wherof he had taken hold, although he had been a wilful transgressor: he then answered most stoutely in the presumption of his hart: *I wil not come forth*, and being further certified, y then the king would not feare nor omit to slay him euen there, for his ambitious practises and trespasses, he replied (as daring the king and his lawfull authoritie most arrogantly) then *let him slay me euen here for I will not come forth*. Neither think I but he will haue some regard to the high reuerence of this place, into the which I haue betaken my selfe, for the safety of my life, as in the Lords Sanctuary: vpon this aunswere, the king perceiuing his pride and the stubbornes of his hart, commaunded me to doe vnto him, euen as he had said, namely to slay him euen there, and so hee receiued the execution of his iust iudgement. Fourthly, the Lord our God, hath rightly brought vpon the heade of Ioab, the reuenge of that innocent blood which he had before that time shed causeles, and now cried to the Lord for vengeance, according to that word of David, *1. Kin. 2. 5.* when a little before his death, hee gaue the king a very straffe charge concerning this matter, willing that Ioab should not be holden guiltlesse, nor be brought in place to his graue, but that he should receiue the reuward of a merciles murtherer, after the wordes of the law in that case prouided: as whereby the sooner he might remoue away from the king, and his fathers house, that blood which Ioab had shed without iust cause: for

Ioabs stub-
bornes,

The reward
of murther.

Numb. 24.

King Solomon

2 Sam. 3. 23.

(Beyond others his manifold slaughters and oppressions) hee
 slaine and most traisterously murdered two men which were
 moze righteous and better then himselfe, in the time of peace,
 namely, Abner the sonne of Ner, captaine of the host of Is-
 rael, who was (as king David in his lamentation for him, ac-
 knowledg'd) a Prince and a Great man: and also Amasa the
 Sonne of Iether, Captaine of the host of Iudah: A man
 likewise of right excellent gouernement and valour, for Io-
 ab being a person very proude, enuious and ambitious, great-
 ly feared, lest the fauour and estimation of those two Wo-
 rthies in the kings eyes, would much diminish, (or at the least)
 hinder or withstand his further and higher honour. Therefore
 David perceiuing his wicked inclination, and considering wel
 the equitie of the cause, charged and required his Sonne our
 Soueraigne Lord, that the blood of those two worthy persons
 should be returned on the head of Ioab, and vpon his seede, &
 so vpon David and vpon his seede, and vpon his house, and v-
 pon his seat, there might be, and remaine a perpetuall peace.
 Thus truely, when one creature kills another, the heauenlie
 Powers crie out to the highest Maiesty, saying: Lord, Lord,
 this thy seruant, presumes to be like thee! Therefore, if the deed
 be vniust, the Creator of all answereth: Suffer him yet
 which kills, for he also shall be killed. Vengeance is mine, and
 I will repay. And indeede those celestiaall Powers shal and wil
 so often represent with their praises to the Lord, the death of
 the person slaine, till iust vengeance be taken of the slayer, who
 therefore shall be numbez'd with them that are appointed to
 Hermogenes. perpetual torments: *as also, one among the Philosophers of
 the Gentiles hath truely said: And so we obserue, that albeit
 the impious and wicked be for their times and turnes aduan-
 ced aboue many others better then themselves, by the great
 fauour and liberalitie of bountifull Princes, and so stand a while
 in an high grade of flourishing prosperity: and that, when the
 vngodly commit wickednesse against God and his Anointed,
 they are spared or passed ouer with silence, wherby forgetting
 God and their proper conditions, they imagine him to bee wel
 pleased, and so promise themselves lasting securitie in their
 impieties: yet neuertheless, in the end, pea euen in their
 day

the time, are they well overtaken and destroyed without mer-
cie, being nothing worthy of mercie, though they crye and
call. Wherefore the Greeke Homer (whom in this matter
without iust offence to our Religion, but to the shame of
such ambitious persons, we may remember) hath well mo-
dulated in all iust censure: saying:

Εἴπερ γὰρ τὴν αὐτὴν ὀλὺμπόν οὐκ ἐτάλασαν

Εκ τῆς αὐτῆς τελευτῆς οὐδὲ μαγὰρ ἀπὸ τίσου

Οὐ μὲν Ἰάσας

Thus translated:

Although in pitie, powerfull love,

A long some time, refraines

To smite the Sinner: yet at length,

He plagues him to his paines.

But most diuinely hath the kings father spoken in his Psalmes
and hymnes touching this argument, which when learned A-
saph the kings Scholemaster had aduisedly considered with
the manifold instances dayly occurring: hee thus spake as in
the Lordes behalfe,

Oh now consider this, ye that forget Gods grace,

Left that I reue you for a pray, and none be found in place,

To rescue or to saue your soules.

Wherefore as his most excellent Maiestie hath rightly re-
demned Iob, and thereon commaunded him to be executed
according to the law in this case provided, and the charge
that David gaue him a little before hee fell a sleepe: so can
wee not but worthily approue his iudgements, iustifie his
proceedings, and perswade, that as thereby hee hath remoued
away euill from his kingdom and house, so neither hath he
taken thereof any occasion of this great heaumes, wherewith he
now languisheth: for Iob (as ye know) was not onely a wic-
ked murderer, proud, enuious and ambitious of honoꝝ, but al-
so stubboꝝne and rebellious against the king, a conspirator
with Adoniah the kings enemy, perfidious & treacherous, se-
ditionous and couetous, and in a word, replenished with many
vices where with hee was distained to the dishonoꝝ of our re-

King Solomon

ligion, the daunger of our king, the euill example of the nobles, and the shame of himselfe. Wee haue well spoken (saide all the other Princes and Lordes) And indeede, this is not strange, for wee our selues haue oftentimes seene and wel obserued, that the vngodly and irreligious persons, though long forborne and suffered to shine, yea and to wallop in impieties, saying vnto themselves, peace, and all is well, yet suddenly as holy Iob said, they descend downe to the hell, neither that their pompe followeth: for glatted with prosperitie, inveterated in malice, hardened in heart, and farre off from true repentance, they euen prouoke the diuine power to powze on them that which they haue iustly merited in their abominations. And truly this is one of those things which follow in an ordinary course, and semblable succession in the world. But to speake of Iob, we know, that the kings father hauing the spirit of Iehovah his God, taught him, how intolerable the sufferance of such a member as Iob was, should bee esteemed in his wisdom, which much better were to bee expelled and abandoned of the people, then that hee should bee the occasion of conspiracies, and seditious in the common State: remembzing this (beyond many other his mischieses) that hee had embzued his sword which hung on his loines in the blood of a friend, as if he had beene his enemy in the open field. And now againe, he euen beweped himselfe openly as priuate to y new conspiracie of Adoniah, who aspiring y second time to the kingdom of Israel, sought to obtaine to wise Abisag, Davids last bedfellow: for his conscience condemning him, he fled frō the kings face, and tooke hold (as ye haue said) of the horns of the Altar: howbeit being a man wise & acquainted with the law, he might haue known that a volūtary murder or traitor was not to be protected in that place: moreover, if he had alleadged, that seeing the kings pleasure was to slay him indeed, yet he would die in that holy place, as before the Lord: yet he might know for certaintie, that the place should be nothing profitable vnto him there to die, seeing that for his impietie, he was not worthy there to be interred among his fathers, whereof all such are worthily deprivied, which are executed by an ordinary sentence & iudgemēt of law, as execrable malefactors

refactors. And in very deed, wherfoze shold such persons as in their
 profanitie neither feare God, nor loue his house, nor care
 for his Altar, nor regarde his diuine seruice, nor seeke to
 honour him in their liues, presume so much on his house, on
 his Altar, on his tabernacle and Sanctuary as either there
 to be protected, or there to rest their wandring bones. For
 as the Castle of Syon spewed out the halte and the blinde that
 David and such as retained both Vrim and Thumim might
 lodge and dwell there: so the Lordes hill, the Lordes taberna-
 cle, and his holy house is built, prouided, and prepared for them
 onely which feare and serue him in singlenes of heart all the
 daies of his life.

Then Banaiah proceeded saying. The like may be re-
 solved concerning that iudgement, which was giuen and execu-
 ted on Shimei the sonne of Gera, the sonne of Gemini of Ba-
 hurim whom the king commanded me to strike. I speak not
 this (my Lords) to excuse my selfe of crime as guiltie in that ac-
 tion, although I may not want my iustificatiō therein: but in
 regard of the equity of the cause. For it is not vnknown vnto
 you and to many others that yet remaine alieue, how that Shi-
 mei so getting himselfe and his oath, with the reuerence hee
 shoud haue peebled king David, cast stones at him, and at
 his seruants, and withall railed at him and cursed him (being
 the Lords annointed) with an horrible curse in the day when
 he went to Mahavim: and thus he said in great enuy, malice
 pride and contempt of the king, euen to the king himselfe, Come
 forth, come forth, thou bloodshedder: & thou mā of Belial. The Lord
 hath brought vpon thee all the blond of the house of Saul, in whose
 steede thou hast reigned; and the Lord hath delivered the kingdome
 into the hand of Absolon thy sonne. And behold thou art come to
 thy mischiefe because thou art a man of blond! Such words spake
 Shimei, and so misdeameaned he himselfe euen against king Da-
 uid and his seruants. Howbeit David was then contented
 to forbear to reuenge this iniury on him, although there wer
 standing about him that offered to go and to take away his
 head: yea and after ward, when he came and submitted himselfe
 to David, he promised him rest from his hand: neither woulde
 he strike him in all his daies. Neuerthelesse he left the consi-
 deration

The proces-
 sings of the K.
 against Shimei
 1. Kings 2. 8.

The railing
 wordes of Shi-
 mei.
 2. Sam. 16. 5. 6.

King Solomon

deration therof to Solomon his Sonne, whom (he wel knew) the Lord had inspired with a princely Spirit and noble mind; and therefore could not be ignorant how to deale and behaue himselfe in these and such like causes. And so likewise our Lord the King beeing as mercifull as he was wise, did not in all the hast set on wicked Shimei, to recompence that abuse he gaue to his father: but, first he called him, and remembered him of his unreuerent behaviour towards the Lords annointed, the, he willed him to build him an house in Ierusalem to dwell in; & not to aduenture abroad, & said: *Be thou sure, that the day that thou goest out and passest over the river Cedron, thou shalt dye, and thy blood shall be on thine owne head.* To the which Shimei gaue answer: *This saying is good. As my Lord the King hath said: so will thy servant doe.* By which wordes as he cleared and iustified both the king and his proceedings: so did hee both iudge and condemne himselfe if he kept not that commandement of the king. And yet we may not imagine, but that he granted further, then that he had any desire to perforce, as those which being endangered, both and promise many things more then euer they purpose to pay, the danger beeing once past: and that hee thus promised more for dread punishment, then for any loue or willingnes he had to obey the kinges commandement, as those men of Belial which forbear to sinne openly more for feare of the rod of Justice, then for any loue or reuerence of godly vertues. Moreover Shimei might haue considered (as hee was subtle and craftie enough) that men suspected are euer observed, and therefore such should be very heedfull, not onely of committing the fact, but of all pretence and shew of that which is euill. Howbeit as he that is euill by nature, doth euer presume in his euill without the reuerent feare of either God or man: as one garded & secured in the foolish conceit of his owne humour: so Shimei, either forgetting, or little regarding any of those things premised, passed forth of Ierusalem, the place wherein he was commanded to stay and went to Geth to Achis, pretending to seeke for and to fetch home two of his seruantes, which were some little time befoze that runne away from him. In the which presumption, he could not escape a vehement suspicion of practising some lewd matters with the Philistines;

against

How Shimei
was brought
into the snare
in his time.

Against the peace and government of the king whome hee neuer embied, and closely assaied to reduce the Kingdome from the house of David which the Lord God had chosen, vnto the posterity of Saul whom the Lord had reiected. But behold, whiles Shemei went forth in his greedy ambition to finde and fetch home his seruants, he lost and ouerthrew himselfe! for thus by the diuine prouidence which holdeth them not guiltlesse, that either touch his annointed, or curse and maligne their father & mother (howsoeuer the seruants of Shemei faulted in their going from him, and he had a iust pretence to reclaime them) an occasion was rightly ministred in this time of his iudgement, to cast him as guiltie into the kinges danger, as whereby the king might euen in this (though vpon a fresh occasion) performe the woord of his father David, administer true iudgement, and yeeld that deserued recompence to that rebellious beast. Now (my Lords) it is apparant (as ye see) that Shemei, though a person of great place, could neither be iustified nor defended in such his impieties: for why (to recapitulate his crimes) he was most proud and malicious, a rayler, seditious, perfidious, an intringer of oath, a lyar and a couetous wretch, for hauing wealth beyond his worthines, he was thereof puffed vp both against God and his Soueraign, enuying the regimēt of David and his prosperitie: he cursed the Lords annointed with a most horrible curse, against the law and the equitie of the kings cause: he moued the people to rebellion against David and his house from whome hee assaied to translate the Scepter: he was vntrustie and treacherous to his Lorde, whome with all faithfulness hee shoulde haue serued in discharge of his duetie. Hee had broken his oathe which hee had made to God and the King departing most presumptuously from the Cittie of Ierusalem, wherein hee had vowed to contain himselfe. Hee had scandalized the Lordes annointed most egregiously and more hee regarded his owne priuate lacre and gaine in fetching home his Seruantes which were departed, and drawing thinges unlawfully to himselfe, then the kings manifest and expresse commandement, and therefore in respect of th' one, he too boldly transgressed the other. Wherefore the king sitting in the seats of the Lord, gaue vp-

King Solomon

on him most iustly the sentence of death, and withall comman-
ded me (the captaine of his gard) to execute the same accord-
ly, whereof the king (in my iudgement) or any other his true
subjects neede not to be loy or displeased. To this the Princes
answered with one mouth: And truly in our iudgements, as
king being most wise hath done iust iudgement therein: so shold
he not only be iustified, but also commended for the same of as
many as either heare or consider thereof. Thus indeed hath **h.**
Solomon rightly recompenced his dangerous enemies by the
prouidence & help of the power diuine. For doubtles this is the
Lords doing, who loueth righteousness and hateth iniquity (as
the kings father did sing) therfore as he defendeth the iust that
feare him in their iustice, so he ouertaketh the vngodly that dis-
honour his high maiestie in their mischieuous deuises and cast
eth them downe. Thus the cankred old serpent, whiles he pur-
posed and had subtilly plotted not only to deceiue, but to destroy
that noble mankind in Paradise, was by Gods vpight iudge-
ment worthily condemned to the deepest hell: and so the blessed
Seede of the Woman, whom hee had beguiled and thought to
kill, did in the end confounde both him and his kingdome. To
this might we adde the tragecall examptes of enuious Cain
whom the Lord God execrated & exiled from the earth for his sa-
uage villany against his brother being a righteous man. Also
of that proud and tyrannous Codorlaimor, and those other
profane princes which had captured iust Lot, which princes
therfore our father Abraham worthily knote and discomfi-
ted: of hard hearted Pharao and those cruel Egyptians, who
were ouerwhelmed in the red-sea, when they verily presumed
to haue subdued and vtterly rooted out our fathers: Of those
cursed Chananites, whom the Lord prostrated to the power-
full hand of his seruant Iosuah: of the peruerse and hateful Phi-
listines whom Sampson the Nazarite plagued in the spirit of
Iehovah: of the monstrous Goliath the Gyant of Geth, whom
the kings father being yet but a yong man and tender, slew &
cut off his head with his own sword: of vnnaturall Absolo the
kings elder brother, who had practised to supplant his father:
being lawfull king who by the iust vengeance from the highest
was hanged on a tree by the hair of his head as he rode thogh
the

the woods: and (beyond some others) th' example of that trecherous and rebellious Achitophel, a chiefe Counsaillor of Absolon is yet fresh in memory, who, seeing that his crafty and impious counsell was not affected to his desier, strangled himselfe with his owne handes. Many more fearefull spectacles of the semblable iudgements wee find extant, not onely with vs within those his highnes dominions, but els where among the Gentiles and euery where to the terror and astonishment of the Sonnes of men, but yet to the consolation and unspeakable ioy of the righteous. ¶ Herein is verified that which the kings father hath modulated in his holy songes.

*The wicked haue I seene most strong,
and plac'd in high degrees*

*In wealth and stoare faire flourishing,
much like the lawrell tree.*

*But sodainly he past him hence:
and prisoned was in hell:*

*Nor could I find within a while,
the place where he did dwell:*

*But as for iust and perfect men:
the Lord them doth encrease*

*Who haue from him them to content,
great ioy with rest and peace.*

*Again, the Lord protects the iust,
his wealth, his life, his lot:*

*When wicked men are dawnted with
the shaftes themselves had shot.*

*Oh blessed therefore Godly men,
preserv'd by God your King!*

*But woe yee wicked, in your waies,
your lot and euery thing.*

The King himselfe in his most grane and high Parables hath many thinges of this argument to be noted, as also in and among those patheticall speeches which we dayly heare him to runninate. Neither in truth, are the heathen and those which are without, free of semblable exâples, which schooled them to learne what that is which the highest God loueth, and what he most abhorreth. Among the which, it may not iustly offend ei-
ther

King Solomon

ther our selues oꝝ our Religion and people, that we remember one other graue sentence of the same Greeke poet, who liuing in the time of our Iudges, and obseruing many things of those daies in the world, whereof he also wrote of great distractions of Kings, Princes, noble Captaines, and mightie Potentates, with the causes of the same, we find that in the worke whereof he tels of the warsoyings of the famous Vlisses, he hath these wordes.

Ομερ.
ὁδυσς. 5

Οὐ μὲν γὰρ λῖα ἔργα θεοὶ μάκαρες φιλοῦσιν
Ἀλλὰ δίκην ἱούσι, καὶ δῖσι μὰ ἔργ' ἀνδράσιν
καὶ μὲν δυσμενέες, καὶ ἀνὰρσι δὶτ' ἐπὶ γαίῃ
Ἀλλοτρίης ὄσσιν, καὶ σφί' ἐν ζεύς ληΐδ' αὖ δόγν.

That is

*In truth all godlesse deeds are nought esteem'd with God above:
But rightfull heastes and godlie workes of goodmen doth he love.
And eke his foes and wicked wreatches which on earth here live
By others spoile, at length a pray to iust men doth he give.*

And in this manner Iehovah our God confounded the kinges aduersaries, establishing the kingdome in his hand, according to that promise made by him to David, in the time of his grace. Neither did his method of proceeding vnworthelie befeeme him, notwithstanding his name noteth *Peace*, oꝝ a *Peaceable person*: seing it behoued him for the purchase of true peace to extinguish the Seditious and bꝛoachers of vnnecessarie wars, a thing no lesse necessary, the that part of his office which concerneth his gouernment, to and for the which his father king David counsailed and sang as before: *Gird thee with thy sword vpon thy thigh, O thou most mightie!* Again, seing that al thinges are in vaine, w^{ch} are attempted without an happy successe, the which is a singular gift of God, and of him to be desired, he added: *Prosper thou in thine Honour*. And all this well-besemed h^{is} king to whome h^e Lord hath granted rest for h^e building of his house, & therefore hath named him Solomon. This being saide, the Princes (with one accord) approued the kings iudgements and orderlie proceedinges in the premisses, pray-sed his royall maiestie in the same: blessed the God of Israel that had placed ouer his people so prudent and happie a king and humbly befeeched the most holie of Israel for his graces happy health and wished prosperitie.

The ready
way how to
preferue
Peace.

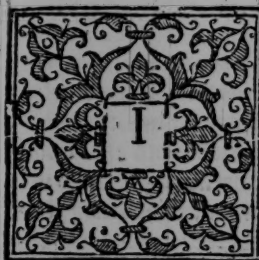
psal. 45.

Solomons
name,

CHAP.

C H A P. XIV.

The cause of king Solomon his grief was not of his match with the daughter of Pharaο. 2 Nor of his amitie with Hyram the King of Tyre. 3 Nor of that he royally entertained the Queene of Sheba. 4 Nor of his owne infirmitie of age. 5 nor of the feare of death.



I cannot be denied (said Iehosaphat) but that our soueraigne Lord Solomō, hath done equity and righteousnes in his proceedings and actions, tending therein to the end of his gouernment, for his owne discharge the good of his people, and (aboue all) the honour of Iehovah his God who for the same be prayes for euermore. But now the question is, and the matter argued, augmented and caried from mouth to mouth among the kings Subjects, (for of this the kings alteration, many men talke diuersly, and imagin many thinges) whether the king hath iustlie offended in his match with the daughter of king Pharaο the Egyptian whom he brought into the cittie of David. And here they call to minde, not onely what the law hath prouided in this case: but that which the Patriarch Isaac hath charged to Iacob touching the daughters of Canaan which he would not that he should touch: as also what Manoah and his godlie wife spake to their sonne Sampson the Nazarite, when he would haue taken a wife from among the vncircumcised Philistines. Howbeit I doubt not but that the king being passing wise and prudent, knoweth well how to digest that morsell, and to resolute that doubt. Moreover, it is not vnknewne vnto vs, that albeit this Princesse was a stranger br-

Iud. 14. 3.

King Solomon

Deu. 21. 13.

psal. 45.

Cant. 4. 1.

Cant. 4. 1.

to vs and our Religion, whiles shee remained at her fathers house in Egypt: yet as she was not of the blood of those cankered hearted Chananites & nations which the Lord willed our Fathers to expell and rote out: so would not the king adventure either to touch her, or to bring her into his owne house, (although she was both a noble and beautifull Ladie) till time that was done and performed on her, which the Law in that case prescribeth: but cheifely, as she had forsaken her owne people and her fathers house the polluted with many abominations: so turned she to the Lord God of Israel with al her heart, for the loue she had both to him and his holie Religion. And truelie this is also well obserued, that as Rahab of Ierico, a believing woman and conuert, was both admitted and esteemed of the number of the true Israelites in the tapes & by the wisdom of valiant Iosuah: and as Ruth the Moabitish woman was married to Booz king Davids Grandfather: and as king David himselfe refused not faire Tamar whome he had gotten in the warres: and as other our forefathers haue not abandoned such womē vpon their true conuersio to y^e Lord: so neither we abhor such as admit circumcision, & faithfully serue the true God, notwithstanding they be of the Gentiles: knowing or at the least presuming that the Lord God, hath euen among them, some that are his people also: that the Starre which Balaam sometime saw, might lighten them in their due time, as we are lightned: and that shall be then when the prayer of Noah shall be both heard and effected, wherein he desired the Lord to enlarge the tentes of Iaphet, & to seile him in the tentes of Shem, to whom he would that Shanan should be a seruant. Now the king in this regard would often say of this Ladie. *The daughter of the king is beautifull within, her garments are of beaten gold. And herselfe, although time was she could say of herselfe: I am but blacke O ye daughters of Hierusalem, for whie, the Sun hath shined vpon mine head: yet now hauing no meane pleasure in her beaultie, he could iustlie commend her to her face saying thus: How faire art thou my loue? how faire art thou? thou hast Dones eyes, besides that which within thee lieth hidden.* Wherein doubtlesse as he hath made her a liuelie figure, of the church of God to be gathered of and among the
Gentiles

Gentiles in time to come: so sheweth he, what is and shall bee the glorie of the same, and wherein the praise thereof consisteth: therefore to declare the Lordes good pleasure therein, we haue both heard and considered what the sweet Psalmist of Israel (euen the kinges father) both prophesied, and diuinely modulated thereof in these wordes.

*O daughter now take heed, incline, and giue good eare:
Thou must forsake thy kindred all and fathers house most
So shall the king affect thy beautie faire and trim: (deere,
For why he is the Lord thy God, & thou must worship him.
The Daughters then of Tyre, with gifts full rich to see,
And all the wealth of the land, shall make their suits to thee.*

Secondly, after this (as it is left in Record) King Solomon loued Iehova his God, walking in the ordināces of David, his father, & offered vnto the Lord a 1000. whole burnt offerings: & the Lord being louing & most mercifull vnto him, did not onely accept the same at his hands, but bad him aske of him what-soeuer he would, that it might be giue him. He asked wisdom, & the Lord his God heard him, granted him his request, & declared his loue & good pleasure towards him, his actions, & proceedings, by many notable arguments, the which (as we may persuaue with the wife of Manoah) he would neuer haue done, had he not loued him, or had he bin willing to haue reprobated him. Thirdly, albeit the Egyptians which had forgotten Ioseph, and the manifold benefites they enioyed by him in his time, had grievously afflicted our fathers (as Moses hath recorded it) yet, as befoze that time, our fathers Abraham, Isaac, and Iacob, and their childzen haue found refreshing and comfort from thence, and therefore haue been contented to sojourn there, and to ioyne in amitie with them: so without any abuse of our Religion, or danger of our consciences, or iust offence to any (being stedfastly purposed to retein the right honour of Iehova our God) we could not see, why we should denie this amitie, or to conuerse with them that are well pleased, not only to help vs at al needs with the things that appertaine to the vse and comfort of bodies and life: but also to bee reclaymed, and willingly consent to serue the Lord of Israel, together with vs, circumcising the foreskins of their hearts, as

¶

Moses

How farre we
may win am-
itie with stran-
gers.

King Solomon

Gen. 34. 14.

Moses exhorteth. And to such a purpose aynded our fathers the sonnes of Iacob, when speaking of the cause in question betwene Sechem and Dina their sister, whom he desired, they answered Sechem and Hamor his father saying: We cannot doe this thing to give our sister to an uncircumcised man, for that were a reproose vnto vs: but in this will we consent vnto you, if ye will be as we are, that euery man childe among you be circumcised: then will we giue our daughters to you, & we will take your daughters to vs, & will dwel with you and be one people. Neuertheles, to auoyd al occasiō of inst offence, which might be taken of the kings iulues, being brought into the house of David, because the place was sanctified, and the Arke of God was reposed therein: therefore the king built a house for this Quene remote from Bethlem, & placed her therein, where she continued. Neither haue we heard any exception made (as yet) to the king for such his matching or conuersing with her. Therefore I perswade, that this is not the thing which so much offends him now, except perchance he perceiue that she hath a desire to returne againe into Egypt, and to looke backe behinde him, as the unhappy wife of Lot did, the which the Lord forbod: or that there is mooued twitt them some secret emulatiō, ielousie, or dislike, wherof I may not presume to talke, nor might I, were I able to expresse it, the wounding of the shoo being knowne to him only which weareth it.

Helioceph.

We haue very well said my Lord (quod noble Helioceph) and the like may bee well resolved of the kings amitie with Hiram the Prince of Tyrus and Sidon: although there bee of our nation, that thereat bee much offended, disliking that the Israelites should meddle with, or haue to doe with any of them which are without: no lesse then in times past, it was an abomination to the Egyptians to eat and drinke with the Hebrewes. And surely this affinitie and amitie was not made vpon meane occasions, nor (indeede) without an especiall instinct of Gods spirite, which had mooued and perswaded Hiram (though an heathen Prince) without the motion of king Solomon, as of his owne accord, to desire and seeke for this league and societie, the which truly was first begun betwene king David and him, from whom David gratefully

fully acknowledged the receiving of many good things, yea, and such, as were appointed and laid by to and for the building of the Lords house in Ierusalem. In regard of that amitie with his father, being now renewed, and yet continued with him hee vouchsafed to honoz him with the name of *his father*, calling him *his father* Hiram. Wherein, as he verily manifested his right thankfull minde, to so bountifull a benefactor, and godly wel-willer: so learneth he all children (as by a true Copie) in what honoz, reuerence, & estimatio they should hold those persons who had beene not onely familiar, but most louing and beneficiall vnto their Parents in their liues. Likewise in king Hyrams combination with Solomon, as there is a perfect intimation of the coniunction of both the Iewes and Gentiles within one Temple, as whereof the mysticall Church should be compleate in the time appoynted: so are they which yet be without to peeble obedient heartes to this perswasion of the diuine spirit, as whereby with all alacritie and ready willes they might run after him, which both moueth and draweth them: according to that lovely word, and desire of the holy Spouse, whom the King in his most excellent song bringeth in with this saying: *Draw me forth* after thee, and then shall we run. Next it was respected, that king Hyra was a man very wise, he feared & serued Iehovah the God of Israel, and was wonderfully qualified in all kinde of princely graces: Else truly would not king David haue obliged himselfe in such a mutuall loue with him, who (as himselfe protested) could neuer abide either prophane persons, or froward hearts: or any of them which had an euill will at Zion. Neither would the king himselfe (as we well know) bring as the Angell of God, perfect in knowledge, of exquisite wisdom, replete with the spirit of God, and chiefly then, when both the Lord loued him, fauoured him and blessed him with an admirable peace, and namely in the time wherein he was busied in the building of the Lords house, wherein he euer depended on the helpe and hand of God to assist him: haue had any commerce or dealing at all with Hiram, had he not well knownen, that as it was Gods will and working therein: so Hiram was a person that was to be regarded.

Cant. 3.

King Solomon

Ezec. 28.

Hiram his
name interpre-
ted.

Hiram was right beautifull and set (as it were) in the pleasant Paradise, deckt with all manner of pretious stones, with Rubies, Tophas, Diamond, Thurokie, Onyx, Jasper, Saphyr, Emeralde, Carbuncle and gold: with Cymbrels and Musickall pipes: he was as an annointed Cherub and holy, placed in the sacred mount of God, and made perfect in his wayes. A king of Patience, and of excellent regard for his admirable vertues, worthily alluding to his noble name, being (as one would say) *loving exceedingly the promotion of life the beantie of them that appertaine to him: freedome or libertie, an high mountaine, a faithfull watch, a bearing or pouring forth, that is to say, of treasures and good thinges for the helpe and comfort of others: the citie or refuge of them that maintaine peace, and a discovering or understanding of thinges, diuine and profitable.*

i. King. 5. 1. 7.
8.

Fourthly, as this right noble Prince, had an especial loue to the Lord the God of Israel, and his most holy Religion, and therefore affected wondrous well both king David, and our Lord R. Solomon: so was hee euer most glad, willing and ready to send vnto either of them, whatsoeuer they requested of him, for and towarde the building of both the Lords house, and also the kinges house, in the greatest abundance: for as his land was plentifull and abounding with all those thinges before mentioned, that by the especial blessing of God, so thought he they could not be better employed, then on the king, and chiefly so, and for so excellent a monument as he had purposed to erect to the name of Iehovah his God, & the same God (I say) which Hiram also so deuoutely honored, to the praise of his Majesty, the true solace of his soule, and the good example of others. Furthermoze, Hiram reioycing greatly to heare tel of our Soueraigne Lord, now lately aduanced on the glorious seate of his father, hee glorified God with this saying: *Blessed be the Lord this day, who hath given vnto David a wise sonne to raigne ouer this mightie people! Moreover hee sent a message to the king, saying: I haue considered all the thinges of the which thou hast sent vnto me: and I wil surely accomplish all thy desire therein, &c.* So that both the faith and pietie of king Hiram was plainly manifested in this kinde of congratulation.

tion of Solomons graces, especially for that religious institution, concerning the setting forth of the holy Religion, as whereby not onely we Jewes might gloze of this, that wee haue beene earnest professors of Gods law, and builders of his house: But that also the Gentiles, whom wee sometimes abhorred, are by the diuine fauour instigated and perswaded to conioine with vs in the performance of the same, the which also, as wee haue seene happilie to commence, hath been continued and yet is enioyed to the comfort of vs all. Therefore as for this benefit wee are bound to be thankfull to God and gratefull to that good King: so haue wee not sound, or may perceiue any iust cause of offence to spring therence, or that the King should thereof be grieved and perplexed in mind, as at this time we obserue him to bee. There is some other matter doubtles that causeth this sadnesse, the which would to God wee could both find and remedy with speede: for long delayes bying dangers, especially in the cure of a wounded & languishing head.

Then Lord Ahiah opening his mouth spake to this effect; We haue well saide of the two former, namely, touching king Pharaohs daughter, and the Tyrian king, with whome the kinges Matestie hath vnited himselfe with the former in marriage, with the second in mutual amitie. And this also may bee spoken of the most vertuous Queene of Arabia, that vpon the report of the kinges seruantes, which were sent at Ophir for gold, prepared herselfe in great rosaltie, and came hether to this end to heare the kinges wisdom, and to learne the religion of Iehovah our God, and thereon she was happilie taught & instructed, being (no doubt) moued and perswaded thereunto by the diuine power, who as we perceiue is willing that the Gentiles should partake with vs of those things which appertaine to the highest honour of our God, and eternall happiness (as ye haue before intimated) Now therefore, the king knowing the purpose of God in this point, and vnderstanding by his wisdom, that her repaire vnto him was for this very end, hee gladly welcomed her with her traine, and most willingly satisfied her mind euery way: for he declared vnto her al her hard questions, touching those diuine things (for

Ahiah speaketh
of the Queene
of Saba.

1. King. 10.

King Solomon

she had propounded many vnto him) so that there was not one thing hidde fro the king, which he expounded not vnto her: But when she saw his royall maiestie with her eyes, heard his wordes with her eares, and well considered the admirable building of his house, the excellent orders of his noble Princes & seruants, and many semblable things farre passing all others, and beyond the report she had heard (which yet was merueilous) she was throughlie rauished and astonied, and thereon brake forth, blessing the Lord, blessing the kings royall maiestie, and those his seruants with many emphaticall wordes and wonderfull gestures of bodie: declaring her selfe at this time, rather a true Iewish denoted with the zeale of the glorie of our God, then a Gentile; as one educated and nurtured not in Arabia, but in the Citie of Ierusalem, yea, in Sion the Lords holie hill and sanctified Tabernacle all the daies of her life. And here note (I beseech you) that as our most sacred Soueraigne hath entred league or affinitie with none of this kind (I meane the out-landish) befoze that they had acknowledged the Lord, conuerted vnto him, and made faithfull bones and promisses to be the Lordes and to feare him, (as sometimes Ruth and Rahab had done) as the law in that case did require: so refused he not any, whosoever in this mind and sinceritie of heart, came or offered themselues vnto him with a desire either to learne of him wisdom, or to gratifie his wisdom, glorie, and prosperitie, according to the true sence of the same law: In or by the which, we haue not found that the State of our holie Religion, hath beene at any time altered, or the same any way empaired or neglected: but we haue seene that by this our shining candle many other candles haue beene kindled, and our owne nothing blemished or consumed thereby. All this (doubtlesse) was in our king very prayse-worthy, as that which sitteth the high honoz of a Soueraigne Prince.

What kind of persons king Solomon accepted into league.

Ahisar speaketh of the kings age, and of his declining and death

* In very truth as ye haue well spoken (quod Ahisar) But heare mee (my Lordes) might not this grieve be occasioned of this: that the king now stricken in yeares and well knowing himselfe a mortall man, (though a maiestieall King in his place) both either by his rare wisdom or some late

late inspiration perceiue that he must of necessitie hostile giue ouer, and yeeld to him (alas) which is prepared both to arrest him, and to carry him captiue to his long home, in the which being reposed and laid among the deade, the eye that saw him before shall see him no moze (as said Iob) neither shall his eye ^{Iob. 7. 7. 8.} retorne to see pleasure in this life, nor shall he thenceforth see the delights of the somes of men; he shall no retorne to his house, neither shall his place know him any moze. ^{A description of old age.} Against the which time therefore, we perceauē in man (as the king himselfe hath said) that the Sun is darke, the light, the Moon the stars: and the cloudes retorne after the raine: the keepers of his house tremble, the strong men bow themselves, the grinders cease, because they be few, and they which looke out by the windowes ware darke, the gates without be shut, by the base sound of the grinding, and he riseth vp at the birdes voyce, and all the daughters of Musicke are abased. Also he dreadeth the high things and feareth in the way, the Almond tree flourisheth and the Grasshoppers are a burthen, and concupiscence is extinguished: for he goeth to the house of his age, the receptacle of all flesh and the mourners go about in the street. The silver lace is not lengthned, the golden yewer is broken, the pitcher is cracked at the well, the wheele is tozned at the cisterne, and dust returneth to the earth as it was. The consideration of this dolefull alteration in man, (which yet is not effected but by a strong and forcible meane) cannot but terrifie every man liuing. And sure it is, that when a man shall see grisly death inuading and assaulting him, he shall be forthwith agonized, quite quailed in conceit and vexed in his soule, yea, albeit he be not as yet compelled to yeeld by his spirit: for as death is in nature a tyraunt, & so cruell to all things which haue life, so approacheth he as a mighty giant or man of arms with his bent bow and pearcing dart, looking most terrible, dealing most rigorously, tearing and renting his pray right Lion-like without rescue. Noeouer as this is the same, which all liuing and sensible creatures both feare and abhorre: so a man once touched with his deadlie dart knowing that now by the force thereof he is compelled to forsake and leaue his father and his mother, his wife and his children, his friends

Eccles. 12.

A description
of death.The anguish
of him whom
death summoneth.

King Solomon

and his acquaintance, his wealth & his substance, with all the glory, pleasures and delights, of this worlde: he is grieved, he sorroweth, he weepeth and lamenteth, perplexed as well in minde, as in body with this most wooll complaint. *Time was, that I was much pleased and delighted in all these thinges, enjoying and using them with great gladnes & ioy: but now (alas) I see him approaching, & invading me, which constraineth me to flee, & to relinquish all those my delights with weeping eyes & sorrowe of heart! But yet, such as stand in the toppe of this worlde's happines (as the King beyond all others hath stood and prospered these many yeeres with heartes desier and soules solace) they most of all tremble and be aboue measure troubled, even then when they shall but heare of death's comming, much moze when they seele the dint of his dart: of the which I haue heard the king himselte in his wise Parables to speake, the which saying, for the grauity thereof is coppied out and translated by the learned into many languages. O death! how bitter is the remembrance of thee to that man, who seeketh rest and consolation in his substance and riches: Vnto that man which hath nothing to vex or trouble him: but that hath prosperitie in all thinges? And this griefe is much augmented and aggraued in this; that though a man bee neuer so rich, honourable and pleased in this life: yet shall he not carry away any of those riches, honours or pleasures with him at his death: but as he came into the worlde naked from the wombe of his Mother: so goeth hee thither againe out of this worlde all naked. Moreouer, in the graue whereto he tendeth, hee shall enjoy neither sense, feeling, vnderstanding nor facultie of working (as the King himselte hath saide) no, nor yet that possibilitie to praise God, nor to giue him thanks in the Hell (as David also modulated) the same being a place both of darkenesse and silence, wherein man being defrauded of his hope and expectation the most glorious King is made equall with the poorest beggar, the strongest Captaine with the basest captiue: the wise with the foole, the rich with the poore, the happy with the wretched, the beautifull with the deformed, and the liuing with the deade: For there is the same condition vnto them all, without difference.*

Therefore

Syrac. had taken this from Solomons words in Egypt.

Therefore hath the king preferred a living dogge in hope, be-
 fore a dead lyon, in dispaire. * Then answered Abiacher, ^{Eccles. 9. 4.} In-
 dede, that thing which separateth the soule from the body, so al-
 tereth mans nature and reduceth every man, of what degree
 soeuer hee bee, into one and the same condition, yea, into the
 same confused Chaos or lumpe from whence hee was taken
 and formed, is worthily dreaded of all men. But death is the
 same indeede. Therefore may I wel compare him to that fear-
 full Hiena, which being an enemy to mankind hath a vipers ^{Death is like}
 necke, an Elephants back, a mans voice, the quantitie and ^{the beast Hie-}
 qualite of a Wolfe, the haire of an horse, and in seve changea-
 ble as somtimes male, sometimes female. For Death which is
 an extreame aduersary to mans life, and seeketh how to destroy
 him, staeth not his expected time and tide, nor waiteth mans
 leasure, whether he be prepared or not prepared, but hasteneth
 and pzeuentereth it, as doth the viper the naturall time of birth,
 coming forth by piercing the wombe of his mother, the cause
 of her presēt death. 2. the Elephant is a beast fit for the wars,
 and Death as a man of warre is opposed to al things that hath
 life in this world and ouercommeth them. 3. Death is a decei-
 uer of mortall men: for albeit it is certaine, that all men shal dye
 yet is his hower vncertaine, taking them away when they
 thinke not of him, and yet they be ready, as the Hiena decei-
 ueth by faining a mans voice. 4. Death is a consumer of the
 liues of all things that liue, as the Wolfe is a deuourer of
 the sheepe, without facietie. 5. Death is neither restrained nor
 hindered in his course, as the wild horse being stiffe necked will
 not be bowled. 6. Death killeth now men, then women sparing
 no sexe, no age, no degree of persons, as the Hiena which al-
 tereth kind. Therefore is death worthily dreaded of all men.
 Howbeit, we cannot yet learne or perceiue that the king hath
 either such warning: or if he had, would hee be much astonished
 or wofull. For being a man of an excellent spirit he feareth not
 Death, whose day (as I haue heard him to say) is better in re-
 spect, then the birth day of a man, and that the dead are more
 happy then the liuing; and therefore hath thus counsailed the
 liuing. Be not feareful of death. Remember them y haue gone be-
 fore thee, & them y come after thee. This is the iudgement of
 the

King Solomon

the Lord vpon all flesh: & why wouldst thou be against the pleasure of the most high? whether it be tenne, an hundred, or a thousand yeeres, death neuer asketh how long a man hath liued? Again he hath said that death (though a tyrant in nature) is yet acceptable and welcome to some sorts of liuing creatures and namely to the man whose strength faileth him, to him that is come to his last age, and to him that is full of care and searfulness, and in miserie in this life. Which sentences for their excellencie thereof, are also copied out, and notified vnto many other nations, which gladly accept and embrace them. Whereouer the King hath said, that howsoeuer a man be dead and laid senseles in the graue among the dead, and dust be returned into dust: that yet his Soule, (which is the best part of man) returneth vnto God that gave it, that is not to die with the body, but to liue and continue for euer with him whose Image it beareth, that freely regenerated off and from all the miserable torments and vexations which assaile men in this transitory life. By the which (as among some other his words) we find: as a wise man should not be daunted with the terror of death, but rather expect and embrace him: so himselfe is nothing moued thereby, being of all men the wisest. His reasons thereof are many from the which wee take and gather those which follow.

1 First that *Death is better then life*: or the day of the death happier then the birth day. We may simply beleue him therein. For death is the renewing of a mans nature, I meane to him that leadeth a godly life: for if the life of a man be good, his death cannot be euil. And as men do alwaies desire that which is good: so neither do they feare that which therein they desire.

2 Secondly, this is that which belongeth to the edification of mans nature: for he is bozne into the worlde, not to stay here, but to dye and to depart againe, therefore, as no man can dye which hath not first liued, so neither shall any liue which shall not also dye in this worlde.

3 Thirdly this is the decree of the almighty vpon all flesh *once to dye*, to whose will and pleasure therein all men must yeeld & obey, as good subjects to their prince in his place and authoritie. And therefore we should neither murmur at, nor feare that, which he hath ordained, knowing withall, that he decreeth nothing but that which is good and profitable

Feare not
death.

1

Mors ita, qualis
vita.

2

Gen. 3

3

table for his children. Fourthly, this is not onely Gods decreē
 but also his good pleasure by this to glorie himselfe, and to
 benefite his children. To whome euen death which came in
 through sinne, might notwithstanding bee a meane to deliuer
 men from the same, when his iustice therein shalbe toynd with
 mercy and louing kindnes. Fifthly, by this messenger men are
 ridde and discharged of many troubles, vexations, sorowes, &
 miseries, which oppres and grieue them in this, yea, & through
 faith in the Messias, from all sinne and dangers of Soule, that
 follow after, and awaite them in this worlde. Sixthly, a man
 may be comforted by th'examples of them that haue passed be-
 fore him and the consideration of such as follow him. This
 hath seised on father, mother, brother, sister, and friend. This
 hath fallen on Adam, on Abel, on Noah, on Abraham, on
 Moses, Iosuah, Samuel and David, and it shal not passe ouer
 them that come after thē. Seuenthly, this yeeldeth a man rest
 from his labours: yea, it yeeldeth the due both to heauen
 and earth: for hereby the soule returneth to God, that gaue
 it, and the body to the dust from whence it was taken. This the
 king considereth and feareth not death: but as a man that hath
 traualled and now wel neare finished a long and perilous voy-
 age is rather glad and ioyfull, then sorry or wofull, when hee
 seeth himselfe so neare the end thereof, and would be vnwillling
 to begin his voyage againe, especially being weary: so the king
 being thus farre proceeded, passing through the dangerous
 surges of the vanities of this life, he is rather ioyfull, glad, and
 ready to resigne ouer his soule to his maker, his body to the
 earth, and his royall dignitie to an other, then any way wofull
 or fearefull of death, the end of this voyage. Neither is he ig-
 norant of this (for he hath the highest knowledge of all men
 liuing) that so long onely a man shoulde desire to liue in this
 worlde, as he may bee well able, to glorie God, and to per-
 forme his duty in the same (which shalbe so long, as the time
 of his ministry in this life is by the diuine prouidence appointed
 to endure, & no longer) and that when the time of this his seraice
 is determined, he should then desire rather to depart hēce thē to
 liue any longer, assuring himselfe that hee shall neither effect nor
 performe,

How long a
 man should
 desire to liue
 here.

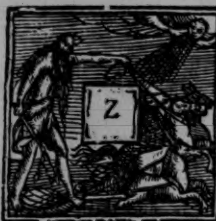
King Solomon

performe any thing out of the due time (for every thing and every worke hath his opportunity and time, as the King hath said) This time therefore obserued Noah, Abraham, Isaac, Jacob, Ioseph, Moses, Iosuah, Samuel, David and other our godly forefathers in their liues. And this time (I am assured) the King shall accomplish, and therein shall doe and performe that onely, which the Lord hath appointed him in his place, for his glory and the benefit of his people. Thus farre the Princes were contented to heare one another of them, and withall to iustifie that which had bene saide for the King. Howbeit, howsoeuer some of them dissembled the matter, there was not yet any one of the that either declared or reuealed the cause of the Kings affliction. Neither (indeede) was hee which knew the matter, willing to open it, because it touched the Kings Maestie. Whereby it was like to bee as dangerous to his person and state, as the malady is to that patient the cause of whose griefe is neither reuealed nor wel known to the phisician. This the lords considered: therefore they yet desisted not to search & enquire further vntill they found out the causes of the kings present sicknesse.

CAP.

CHAP. XV.

*Zadoke hath found the causes of the Kinges troubled minde:
and declareth them of Solomons glory.*



Adoke the most reuerend Father, ha-
uing now a good whiles hearkened to
the conference of the Lordes: and percei-
uing, that they would neither bee quieted
in heart, appeazed in conscience, nor sur-
cease to search and examine matter by
matter, & cause by cause, vntil they might
at length find out (if it were possible) the

very causes of the kinges sorrowe: And seeing withall, that e-
uery one of them had in their turnes spoken, and now againe
expected his graue sentence: hee stood by, and after a long pauze
he spake vnto them in these wordes. My Lordes all, I haue
heard you one by one, and considered well of all your sayings:
howbeit, I haue not yet heard that any man hath founde out,
much lesse declared the causes of the kings affliction. For I am
well assured, that there be diuers other reasons and occasions
which might iustly moue him (as being a mortall man, though
so wise a man) to be sozry in his heart. But I know well (as it
hath been said) that it becommeth not subjects but in dutifull
modesty to liste or examine, much lesse to censure the actions
& dealings of their princes, the which is also a matter no lesse
dangerous, then presumptuous. Peter theles, in regard of your
present opportunitie, so willing and earnest to byge on mine an-
swere to satisfie your desires, but chiefly, that thereby the soo-
ner (as we be here assembled in councell) we may consider, con-
sult thereof, determine and endeouour not onely to ease the kings
grace of his trouble (if it may be) but to satisfy all others, & work
to preserue the common-wealth, which through the kings dis-
pleasure may unhappily be annoyed and brought into danger:
Therfore

Subjects may
not bee quicker
censurers of
their princes.

King Solomon

There be 7.
causes of Solo-
mons trouble.

- 1 The first whereof riseth of the deepe consideration of his owne Supremacie, and the present high glory of the kingdome of Israel.
- 2 The second springeth of Hiram the king of Tyrus upon the view & dislike of those cities which the king hath granted him.
- 3 The third groweth of certaine letters of intelligence which the Arabian Queene sent him, after that she departed from the court.
- 4 The fourth is from his Mother & the prophet Nathan, which are now both departed this life.
- 5 The fifth is of Rehoboam the kings sonne & heire apparant, not so well pleasing his fathers heart.
- 6 The sixth cometh from the kings adversaries as namely Hadad, Rehob and Ieroboam, which haue lift up their hands against him
- 7 The seventh and the greatest of all, is the sense of Gods high displeasure and fearful iudgements conceived & bent against him, and the people for some famous sines and transgressions.

The princes. At this worde, the Princes and Lordes were fully astonished all abashed, and not able to speake for anguish of mind, stande looking one on another. Notwithstanding, after a while they desired reuerend Zadok to explaine that, which he had (as yet) but briefly and obscurely touched: and first how it could be, that the kings sorrow might rise from y^e consideration of his most excellent Supremacie, and the high gloze of the kingdome of Israel, wherof both the king and they all with his people had so good an occasion to be glad and to reioice with praises to the Lord God? To this replied Zadoke. Although that men for the most part neither foresee, nor foresee to their owne dangers imminent, like as the Sun, the Moone, the starres, the seas, the trees, the hearbes, the beastes, the birdes, the wormes the fishes, the elementes naturally pretend and foresee to the times, the tides, the tempests, & the alteration of terrene bodies: yet who doubteth of this, that the king being wise and prudent foreknoweth things yet to come, not onely as such as haue a prophetical spirit, but as those which are able and accustomed to gather the effects and euents by the causes and occasions in naturall

zadoke.

The great glory of Solomon and his kingdome was a pronostication of a future declination.

naturall things which is not the meaneſt kind of Philoſophy but a ſcience right excellent, no leſſe profitable for many purpoſes in mans life, and that which appertaineth to a reaſonable creature. By this he ſeeth that thoſe things which ſloſſy moſt beautifullly, often wither moſt ſpeedily, when yet others endure. This is firſt found in the life and conſtitution of mans body, wherein that which is moſt ſloſſy and glorioſus, is ſooner and that lightly altered and turned al about, as health into ſickenes, ſtrength into weakenes, beautie into deſormitie, proſperity into miſery, life into death. And hereof the cunning phiſicians pponſticate the future ſickenes and danger of that perſon, whom they ſee to ſtand in the higheſt grade of proſperity and health: as when the Sea is at the very higheſt, then it be- ginneſh ſodainly to fall againe by the Ebbe: when the Moone is at the fulleſt by and by the waneth. Therefore the wiſe ſhip- maſter, knowing how ſtoymes and tempeſts ſuccede calmes and tranquillities, hee fearing thereof prepareth himſelfe to eſchew the danger. Now the king knowing all this, and ſeeing himſelfe placed in the higheſt grade of his honour, and that the kingdome of Iſrael is no leſſe aduanced to the higheſt grade of worldly felicity, therein farre preferred befoze all the kings and kingdomes of the earth: he alſo knoweth, that now of neceſſity muſt enſue and follow an alteration, yea, a declination of that reſplendent glozy: and that the ſooner by the meanes of mans inconfſtancy, wherein he is like a bird in a Cage which will not bee quiet, though by his exceſſive flittering and ſtrutting he kill himſelfe.

Of this incommenſe feared Iob, in his proſperitie (as hee Iob. 1. teſtifieth) therefore, ſeeing his children wonderfull merry, and in their mirth giuen to al kind of ryot & pleasures to delight theſelues, he uſed to pray for them euery day: howbeit, their ful- nes was ſodenly emptied & himſelfe, though ſo good a man, caſt into great aduerſitie. Howeouer as it is the nature of worldly things to be ſubiet to alterations: ſo man can neither conteyne himſelfe in any condition, be it neuer ſo excellent without ſome de- ſire of change, yea, in how better place and eſtate he is ſet, furniſhed with all things, ſo much the ſooner will hee
abuse

King Solomon

abuse the honour & grace of the same to his owne destruction, be-
rissing that saying of the kings father.

psal. 49. 12. 20

*Man being in honour plac'd, declares his want of wit,
And in that honour cannot stay, as one for it unfit.
Wherefore vnto the beasts that in their death decay,
Compared he is: for in this life this is his common way.*

In the time of
prosperity
thinke on the
dayes of ad-
uersitie in this
life.

Wherefore the king feareth greatly that these pleasat things shal
not continue and abide long in this sort, and that shortly after
these pleasures will ensue paines, after peace trouble, after soies
sorowes, and after prosperity infelicity, at the least, then w^hē
it shal please the high God to take him away from reigning o-
ver vs. * This shold teach all men, lining in this world, not to
trust in the great glozy of this time, nor in the wealth, nor in y^e
strongest power of man, nor in wisdome, nor in any thing vnder
the Sunne: for all these thinges (being transitory) haue aswell
their falling, as their rising, as well their ending as their be-
ginning, as well their discommoditie as their commo-
dity incident. Now that the king, and also the Kingdome haue
that supremitie of glory and peace, it is most apparant, not one-
ly by the firme testimony of Gods wordes spoken vnto the king
promising him such a thing, but by our owne certaine know-
ledge and experience thereof, and all men that haue vnderstan-
ding cannot but beholde & confesse the same with vs. For who
is like to K. Solomon in wisdome, wealth, fame and glozy, of
all the kings on the face of the earth: and what kingdome is co-
parable to y^e kingdom of Israel in beauty, peace and prosperity?
For albeit the king hath been sometimes resisted and shoulde-
red by Adoniah, Ioab Abiather, and some others: yet hath
he preuailed thus farre forth, prospered and triumphed ouer his
enemies valiantly: and although the kingdome of Israel hath
beene many times battered & threatned & troubled by diuers ene-
mies on euery side sithence the coming of our fathers out of E-
gypt, as the Sunne & Moone with Eclipses, clouds, & darke-
nits: yet hath the same still increased, growne and prospered
more and more, as the Sunne from his rising vnto the high
noone, and as the Moone from her Coniunction to her perfect
fulnesse, vntill this very day: wherein the same is so high-
ly aduanced that the exaltation thereof can no further pro-
ceede

proceed: but henceforth begin to decline, & soope, retorne and decay, after the state and course of worlde things: wherein we see how one generation passeth away, another succedeth, one falleth, another riseth: one dieth, another is borne: one thing corrupteth, another thing is engendred. Neither can things be established otherwise in this wauering world, how glorious soeuer it be to the eye & delight of man: therefore the world is not vnaptlie likened to a sea of glasse. And surely this is an exceeding greate sorrow to a wise and glorious king when he seeth and perceineth, that all his glorie will end in ignomie, his pleasures will be finished in paynes, his wealth will wast and wash away, his peace will be quenched with warres, and his prosperitie will decay after it aduersitie: all this the very heauens portend, the earth pronounceth, the elements expresse, the creatures shew, and the king himselfe (though his wisdom) doth foresee, and therefore he is full sad & heauy in his heart. *Alas (quod the Princes) is it so indeed? & is there not any thing to be found out, or prepared this hard lot to withstand? It is true and too true (saide Zadock) But how to withstand it, I know not, saying that wel I wot al things are possible to the Lord God of heauen, and earth, to whose high Maiesty, deuout and faithfull prayers and supplications must be made, powred forth and offered by by vs and them which shall be included within those dolefull times: that it would boughsate his goodnes for his names sake to grant vs true patience and constant abilitie to stand before him satisfied with his grace, sufficient for them which depend on him, & to shroud out selues vnder the wings of his mercie compassing all his works, howsoeuer things be carried and seem confused in this world, neither shall so much as one haire of y head miscarry of the which belog to Iehovah our God, To this purpose spake the kings father in his godlie meditations, saying: *I have beene young and now am old: yet did I never see the righteous forsaken.* Therefore he resolved, as well for the solace of his owne soule, as for the comfort of them in posteritie: that it is good for a man to hold him fast by God, to put his trust in the Lord God and to speake of all his workes in the gates of the daughter of Zion: how further to withstand those satall decrees why should we search: will the most high alter his purpose: are not

The world is like a sea of glasse. Eccles. 3.

The princes. zadock.

The best way to withstand this inconuenience is to go to God and craue help at his hands.

psal. 37. 25. 27.

King Solomon

Deut. 32.

all his woꝝkes iudgement? and doth he not woꝝke and effect
whatsoever is in his thought: and that euermoze for the com-
fort and profit of his saintes that by faith trust in him, yea as-
surable, whereof we may not doubt. To this replied the
Princes: Neither will we presume to inuestigate those
hidden thinges which the Lord hath sealed by with seauen
seales, noꝝ attempt to walke in his secret wayes, which no
moztall man is able to find out, noꝝ studie we to withstand the
purpose and prouidence of the Almighty, which is euer stron-
gest and shall with the truth preuaile: But rather we will
assay to confoꝛme our will vnto his will, and our liues to his
pleasure, being well content with that which is revealed as
that which is onely appertinent to vs and our children for euer.
Now let it be your pleasure (most reuerend father in God) to
explaine that second cause of the kings displeasure, which riseth
(as yee saide) from Hiram the king of Tyꝛus the kings bꝛo-
ther in amitie and speciall wel-willer, with the rest as they
follow in order, for our vnderstanding.

CHAP. XVI.

*Of the second & third causes of king Solomons grieu-
ed minde. viz. of Hiram, and of the Arabian Queene.*

Of Hiram.

Then Zadok the most Reuerend fa-
ther in God being willing to satisfie
the Lordes. proceeded in the declaratiō
of those other causes of the Kings sad-
nesse: and now concerning the second
he spake as it followeth. It is true
that albeit Hiram be an especiall god
friend to our Lord king Solomon, as
he was to his father David, yet ye know well (my Lordes)
that the king aswell to gratifie him for his approued goodwill,
as to recompence his rich bounty in that he furnished the king
with

with Timber, and many other necessities for the building of the Temple and his royall houses, and such like, he had given him some twentie Cities in the land of Galilee, the which he thought the King of Tyrus would gladly haue accepted at his hand, the rather in regard of his lonely affection and friendlie goodwill. But now king Hiram lately comming out of Tyre ^{1. king. 9. 11.} to see those twentie Cities, declareth himselfe scarcely well ^{12. 13.} pleased with king Solomon concerning them, saying vnto him: What kind of Cities are these which thou hast bestowed on me, my brother: Moreouer he called them the land Cabul, which is barraine, or as old and woyned out: howbeit we perceiue not, but that he might be well enough pleased with those Citties, soasmuch as the king hath not onely in loue, ioyned amitie with him as his brother; when he could haue made him a Subject vnto his power by conquest: but also hath admitted him into his Territories, so farre as hee thought it was lawfull for him to doe, for the land of Israel being deuised and appointed by lot to them after their Tribes, might not be alienated nor giuen away to strangers. Moreouer the king of his gratefull mind and princelie liberallitie hath also bestowed on the King of Tyrus (besides those Citties) for the better prouision and maintenance of his house the annuall free gift of twentie thousand quarters of wheate, ^{1. king. 5. 10.} and twentie Butts of pure oyle. For as the three noble Graces were neuer better entertained in any place, then in king Solomons Court, especiallie by himselfe who had made himselfe a right wortheie mirror of kindnesse vnto all men: so was he neuer to seeke how to requite benefites, and to declare himselfe gratefull to all them which euer did him pleasure: How bountifull hath he bene that way to the famous queene of Arabia, who came from farre vnto him to heare his wisdom with her gulfes: and to let passe particulars how gratefully hath he recompensed al as wel strangers as others that at any time repayred to him with any their presentes. Neither indeede would he, that any person should so much as conceit in him the least touch of unkindnesse. Therefore it cannot be but a merueilous grieve to his noble heart, that the king of Tyrus, euen that prudent and religious Prince to whom be-

King Solomon

Eccles. 10. 1.

foze many others he would expresse loue and good affection, and from whom he expected the like, should any way dislike his gratefull reward, and suspect him of unkindnesse towardes him. And surely (saide Prince Azarias) I protest, that in my iudgement there cannot be a greater greife to a gentle heart then this, as wherof I haue heard the king to say not long sithence that such manner of dealing besoteth a wise man, and discourageth a liberall heart. **W**herfore may the king be sadde and sozrie, as one that had offended in the highest degree, as ingratitude is aptlie placed in the highest grade of vices. **N**euerthelesse I doubt not, but he knoweth best how to digest this bitter corasue by his most excellent wisdom, which to him should be (as it is) a strong rock of defence against such perturbations and affections of mans nature, and so much the sooner, because the offence is not iustlie giuen by y^e king, howsoever the offence is now vniuently take by Hiram, and yet this may not be long of Hiram, or any discontented humour in him, but of some others which are about him, or too neer vnto him, being vnto him as sometime smoothing Ziba was to good king David, who by their sinistre adulation, assentation, and wicked whisperinges in the kinges eares, may soon ouerthrow and peruert the good nature of most noble personages: of which kind of persons therefore it is needfull that Princes take heed, and once knowing them, not onely to obserue, but also to expel them in time, as semblant to that Aitta in a Dogs tongue, which being not timely taken out makes him starke madde. **F**or king Hiram himselfe (we may perswade) fearing God, and louing our king, would neuer haue caught that occasion of dislike, but gladlie haue accepted y^e whatsoeuer the king had bestowed on him, though neuer so small, esteeming moze the good mind of the giuer then the value of the gift. **B**ut howsoever it be, now needfull it is, that we consult, prouide & assay how to allwage those mightie displeasures, that so they, which as bethzen in loue and amittie, should not in equitie contend and strine together, might be reconciled and continued mutuall friends, aswell for the common good as their owne content in the diuine feare, & not in any lost provoked to wars, for it must of necessity follow y^e many great losses

ses troubles bloudsheds & huge inconueniēces will ouertake those realms and prouinces which haue of long time had trafficke & societie, and continued league together, if after wardes through the grudge and displeasure of their princes they should mutually stand in armes, strīue, and through enuy wꝛath and dissensions, seeke and worke one the others destruction. Neither howsoeuer they may after wardes agré and be reconciled, shal the manifold losses and greenances of their pooze subjects taken and sustained in that interim oꝝ whiles, be sufficiently recovered oꝝ salued. There be some, which cannot content themselves with the present peace and prosperitie of our nation: but seeke occasions of trouble, as by this time weary of all peace, grone foꝝ bloudy boiles, and thinke (because they be not yet acquainted with military affaires) that warre is a pleasant thing, yea, and so profitable, that (by reason of th' ordinary spoiles) the pooze shal therby be enriched, the wretched be made happy, that those aduancements are both lawfull and glorious euen with and among them that be brethren: and thereto are they ready to enueagle the heads of their princes, and to bꝛge them to reuenge euery small iniury: as if it stood not with the honoꝝ and magnanimitie of a Prince, to passe ouer and to foꝝbeare the least iniury offered him by an other Prince, though his friend and compeers, vnréquited. But it is our part to perswade the contrarie: that all such shold esteeme of peace which may by any meanes eschew warres, knowing well that David, the kings father (though he were a man of warre) did rather desire peace, euen among them that had made themselves ready foꝝ warres. It also becommeth vs to counsaile and perswade, that rather light and smal injuries shoud be winked at, and passed ouer: euen among Princes, then that they should unhappily by reuenging of them, open wide gappes to farre greater inconueniēces: and in this case, he that knoweth not how to dissemble, neither knoweth he how to raigne oꝝ liue in the world. To this the king himselfe would perswade when he said: *Be thou not over wise, nor be thou over iust. Againē Giue thou not heede to every secret talke of thy seruānt, lest peraduenture thou heare him to speake euill of thee.* And indeede, it rightly becommeth the royall government to seeke to conserue peace

Vnquiet heads
grone for wars
and troubles.

Eccles. 7. 31.
The king is
the conseruer
of peace and
the counsaillors
must aduise
herein.

King Solomon

zadoke declar-
eth the third
cause of the
kings trouble.

which extollet the vertues and praise of him that ruleth there-
in and it no lesse becommeth vs which be Counsaylors, to re-
gard the same, and tinsely to pzeuent those mischieses, which
by too long delayes and want of due consideratiō, do often hurt
the body together with the head, and confound them both in
the end. We haue therefore well done (most noble Zadoke) to
put vs in mind of this thing. Thus haue wee heard of two
causes of the kings troubled minde declared and committed to
due consideration. Now let vs likewise vnderstand the third
cause, which riseth (as ye said before) of the Queene of Arabia.
It seemeth very strange vnto vs, that from thence the king
should take any conceit of sorow, when (as we know) he re-
ceiued her so ioyfully, entertained her magnificently, and di-
missed her with Palestine. But that notwithstanding, it is re-
ported (said Zadoke) that sithence the time that noble Quēne
departed from the Court, shee addressed certaine letters vnto
the king, whereby he is certified, that whiles shee was here
with the king, she espied and beheld in the kinges house (called
the house of the sozrest or of the wood, which the king hath buil-
ded for his pleasure) a tree, on the which (as she hath learned by
a diuine inspiration) a certaine man shall be put to death: For
whose death, the Jewish kingdome shall be utterly destroyed &
wasted. And this hath that noble Queene in those her letters by
many tokens and arguments made knowen to our Lord K.
Solomon, as a thing requisite to be declared (and if it be possi-
ble) to be pzeented in time: the which neuerthelesse at her be-
ing here, she durst not to reueale: partly for feare of the kinges
displeasure: * for kinges are soone exasperated towarde them
which in any thing seeme to dislike them & their works, which
is the cause that oftentimes they are praised and iustified, when
rather they deserue to be blamed, whereby they flatter them-
selues in their owne times and sozsee not the vnhappy euent of
their peruerse studies and endeuors. Neither therefore do they
sometimes heare, know, or see (and so not enioy and vse) that
which might tend to their safetie and best profit, albeit y thing
be commonly knowen and talked of abroad: partly she concealed
it in that she was very loath, in that time of her princely enter-
tainment, to offer vnto him any occasion of sorow or heauine-
nes

nes: * for they that are insulted or we lentreated, are or shold be
 unwilling to utter or shew forth that (especially to their friends
 when they be merry) the which they thinke will trouble their
 minde s. But now upon these tidings by certificate from the
 Quene, the king is stricken with a meruailous feare, thinking
 that this prophetic of the Quene shold ayme to the holy Mes-
 siah or some other excellent personage, whome our nation
 shall vnjustly oppresse and put to death on this Treē. And it is
 that (as I heare) which Seth the sonne of Adam did sometimes
 plante on his fathers Sepulchre, and hath euer flourishd as a
 tree of Paradise til time it pleased the King to take it into the
 house of the forrest * Surely, the king had this tree in no mean
 estimation and price, els had it not been placed in this glorious
 house. But now, the king vpon these tidings, and willing to pre-
 vent this inconuenience feared to ensue, hath remoued it from
 thence and hid it full deepe vnder the earth, that it might hence-
 forth neither sproute againe, nor be found of any man liuing.
 And it may be, that the king (the rather by this occasion) fore-
 seeing the ruin of our Nation (according to Gods euermaking
 decree and purpose) is very sorrowfull and heauy: but the more
 because this destruction shalbe iustly procured and cast on them
 for their iniury, cruelty and enuy against him whome they
 shold in all duty loue, honour and embrace. He now calleth to
 minde what his father David prophesied of this tragedie.

It is said that
 about the
 time of Christ
 this tree was
 growen againe
 whereof there
 was taken
 to make the
 Crosse where-
 on he was cru-
 cified.

psal 22. 17.
 psal. 109. 25.

*My handes and feete they peirced wondrous wide,
 a man might tell my bones on every side.
 They made me, as their vile reproach to bee:
 and looking too, did shake their heads at me.*

And now albeit the king knoweth that no man liuing can
 withstand the purpose of God in this matter: yet he woule not
 that any thing shold either be placed in his house, or preserved
 and kept within his realme, which might minister the meanes
 of this unhappy euent in time to come: for albeit men are not
 to enter into the depth of Gods secret deuises: yet, looking on

King Solomon

Men must not
commit sinnes
of their owne
malice and
then thinke
to be excused
because it was
Gods will
they should so
do, but they
must hearken
to the law and
word of God
Exod. 20.

Adoniram,

Note the na-
ture of world-
ly felicitie,

the law and word of God, they must by the same learne to esteem that which might be the occasion of transgressions and sinnes, as those men that bee weary and fearefull of murder, theft, and such other crimes because they be forbidden, & threatened to be punished for committing such things, howsoever the secret will and providence of God is, that they should bee accomplished. Therefore the theefe, or the murtherer may not say when such a fact is done. *It was Gods will, it should be so done, els it could not be done: therefore I may be discharged or excused!* But the word and law of God must be hearkened unto, and obeyed which saith: *Thou shalt not kill, thou shalt not steale, thou shalt not commit Adultery &c.* And though it be necessary y^e offices come yet two to them by whom they come. Therefore as the king is right soz, y^e such a thing shold be effected: by our nation so wold he that the meanes where by this might be wrought or furthered shold be remoued and the iniury prevented to the uttermost of his power, that so he might be guiltlesse of the innocent bloud, and free from the destruction of our nation, thereon likely to be occasioned, without velle prevention. Now truly (saide Adoniram) this being considered of, is no small cause of a troubled heart. For such a conceit therof being cast into a mans minde, and especially into the kings minde, cannot but occasion great conflicts, and the rather, for that in the very place which he had erected and so beautifully garnished for his pleasure and delight there shold be found such a mischief, as might either disgrace or shadow all. But beholde, such is the nature of this world, that in the same where men place their felicitie & thinke to find occasions of their greatest soy and solace, there commonly is interposed one thing or other which hindereth or disturbeth altogether. Howbeit, the lord in his louing mercies forbiddeth that such a Tragedie shold be either wrought or occasioned by the king or by vs, or by any his or our successors in the kingdome of Israel by the which the same with the government thereof so well established, shold be dissipated and wasted. Aboue all, be it farre from vs and our nation, that such an, outrageous euill and heinous iniury shoulde bee offered to the holy Messiah, whome to honour and embrace is perfect wisdom and health: and whome to reiect

reled and abuse is very foolishnes and destruction. The which the kings father well considered when he said: *O kisse the Son* Psal. 2. 12.
lest he be angry, and so ye perish from the right way: if his wrath be
kindled, yea, but a little: but, blessed are all they that put their trust
in him. Surely, if this heynous matter were but hatched in our
 daies, we would either prevent it, or assay to withstand it: but
 rather then we would yeeld to the mischief, we should chose to
 die: as Moses, & Iosuah, & Gedeon, & Samson, & David, haue
 well resolved for the glozy of God, & the wel-fare of the people.
 Nevertheless, the kings father, to confirme the former hath
 plainly prophesied: that, *the heathen shall furiously rage, and the* Psal. 2. 1.
people shall imagine a vaine thing: the kings of the earth shall stand
up, & the Rulers shall take counsaile together against the Lord and
against his Anointed. And no doubt (saide Abiather) king Abiather
 David hath pointed therein to some great trouble intended to
 the holy Messiah at his comming, of whom we haue gather-
 ed, the kings father hath beene before ordained a figure,
 whose troubles therefore (as wee all know) haue not bene
 small, but wonderfull great enforced against him by them,
 whom he neuer injured nor iustly offended: yea, and that not
 by meane persons, but by kings, Princes, Rulers and Po-
 tentates of the earth. Against the which notwithstanding
 the Almighty hath defended and deliuered him to the shame
 and confusion of all his enemies, which haue now no cause left
 them to triumph against him. And so I doubt not but how-
 soeuer the rage and fury of the aduersaries shall be against the
 Lords holy Messiah, he shall for all that bee mightily prote-
 cted: he shall tread downe the head of his enemies, and pros-
 per in his deuises. But God grant that neither our Princes,
 nor Priests nor Prophets, nor people be appointed the actors
 or executioners of this heynous Tragedie, against the holy
 Messiah: then might not the King be sorry, nor the people bee
 destroyed in time to come for the committing of so heynous an
 action.

CAP. XVII.

Zadok speaketh of the fourth cause of King Solomons trouble, viz. of Bethsabe and Nathan.



King Solomons Princes being willing to heare what Zadok could yet further say in the causes of the kings trouble, byged on and sayde. Wee haue heard what ye haue said touching the Queene of Shaba: Now let it please you (most reuerend Father) to proceede, to declare vnto vs the fourth Cause, the which (as ye sayd)

did rise of the Kings most noble mother, and of Nathan the Prophet. Indeed (said Zadok) there hath no meane sorrow inuaded the kings mind of late, occasioned by those two noble persons: howbeit, not that either of the hath in thought, word or deed hurt or offended him, but that by their death hee is depriued of them. For as they were such as he wonderfully loued, affected and fauoured: so they were no lesse profitable, and comfortable to his state and honor in their liues. Wee see that very nature prouoketh men, (yea the very wisest and holiest men) to bee sadde and to lament the departure of other men, especially of their fathers, mothers, brethren, sisters, kinsfolkes and friends: for in them they see not onely the horror of death, the dissolution of soule and body, that the same which was lately liuing is now dead, and that which was a man is become a senselesse carkele and very earth, to the terror and horror of all mortall men, which are taught therein to know their owne condition and nature: but also that they must now depart one from another, the father from his sonne, the mother from her daughter, the brother from his brother, the friend from his friend; and both man and woman from all

his

Naturall affection for the departure of friends.

his and her acquaintance and familiars of this life. Therefore, when the king speaketh of death, by the which a man is resolved into dust from whence he was taken, he saith also, that *The Mourners goe about the streetes; Againe, that men mourne for the dead seven dayes.* *Wherefore our father Abraham (although he knew right wel that Sarah his wife being dead, was freed from all the miseries of this life, whereto all persons that heere live are subiect, and was assured by his faith, that she being a true beleener should rise againe to eternall life: yet) he sorrowed, he wept, & mourned for that her departure many daies.* *Also that godly Ioseph, the sonne of Israel, when he sawe his father to bee dead, hee mourned and wept for him, expressing thereby both his pietie and naturall affection.* *Thus David, the kings father wept twofully, and bewayled the death of his friend Abner, the like he did for Absalon, and for Amnon his sonnes.* *And therefore the king (though a wise and godly Prince) worthely sorroweth for his deare mother, and for the Prophet Nathan whom the Lorde hath taken away from this world: Penetrthelesse, I have heard him to say and that according to the truth, that the deade are happier than they which live: and then must that follow, that he which is dead, and freed from this world and the troubles thereof, is in better case than the highest Emperour, king, prince, or potentate in his life: and being so, we should seme to enuie that their happy estate, if we that be yet living should celebratzate their funerals with excessive sorow. Sozow then we may, for that is naturall: and sozow for our friends and acquaintances, for that is godly: but to be sozly without measure is neither naturall, nor godly, but heathenish and brutish. For therein we shall not onely hurt the naturall constitution of our bodily health, but declare our selves to want that constancie of faith which our godly fathers haue reseyned, & the word of the Lord hath taught touching y eternall happinesse of man after this life: yea, we should be as enemies to them that bee deliuered from the miseries of this world, as they which are sozly that men being in prison and tozments should be deliuered & eased: and we should be as the envious, that is wonderfully greued to behold and consider the good health and prosperitie of another man. Therefore albeit*

(I say)

Eccles. 12:

Gen. 23: 1, 2.

Gen. 50. 1.

2. Sam. 4. 31.
& 13. 36. &
18. 33.

Eccles. 4. 21

How farre to
be sory.

King Solomon

Bethsabe a
wise woman,
right profita-
ble to the king
in her life.

The necessitie
of good ad-
monitions,

(I say) the king is for this right wooll and sad, as nature and pietie requireth: yet I say not that he is overcome therewith, knowing well (as he is a wise man) how to bydle affections, and therein best to behaue himselfe: yet as a mortall man. * But (my Lords) besides this naturall sympathie and pietie, such was the wisdom, the iudgement, the graces & vertues of his *Mother*, and such a helpe and comfort she was vnto him every way, that as he thought in her life he could not honour her enough: so he may not forget her and her vertues after her death. As this noble gentlewoman instructed and taught the king when he was a child: so she neuer desisted to aduise and counsaile him in all godlines being a man: and she thought it appertained to her dutie, not only to teach and catechise him with wisdom: but also both to admonish him gently, and to reprove him sharply: knowing well that sometimes gentle admonitions, and sometimes sharpe chidings hath their place to doe good in them that feare God, as some precious stones shine the better being steeped in sharpe vinegar, & some others, when they bee boyled in soft oyle. There be some, which though they be in place, either dare not, or list not to tell, admonish or reprove the mighty and rich untill they see them through folly fall downe to the ground, and fortune sternely frowne at them: then perchance, (but neuer before) they will tel them of that which now it is too late for the to auoyd: resembling therein that maladie, when then & neuer before appeareth, when it hath thoroughly conquered nature in a man. And then they will say, as the Physician did to the man which after his long cure dyed, surely if thou haddest forborne to eate of this, and that kind of meat, thou mightest have lived longer. But hereof it cometh that as those which are wounded, when they want friends are constrained to seeke helpe of their enemies: so even those noble personages themselves being offenders in their places (as they bee men and doe offend often) hauing none of such their faithfull friends about them, as will either admonish or gently reprove them of their offences, doe often heare of their faults afterward by their very enemies, and that to their shame and sorrowe. Truly, the king knowing both the wisdom and faithfullnesse of his *Mother*, and considering
what

What a comfort and stay thee was vnto him, not onely in those priuate things: but also in the better administration of the kingdome with him: hee did worthily honour her, hee was glad to heare her, hee disdained not to follow her wise directions, & placed her on a seat next vnto his royall maiestie, when at any time hee late to giue sentence of iudgement in matters of the highest importance. But now this princely counsaillor is taken away: and the king seeth that the departure of such a pretious ornament of his pallace, is a prognostication of trouble to them that remaine behinde her: seeing that with the losse of such a member, the common-wealth of Israel is depriued of much wisdom and many good things. And in this respect, the death and departure of that excellent Prophet Nathan his Scholemaster and faithfull counsaillor, doth not a little grieue him at this time: not only in that Nathan is dead: but also in that the king by his departure is depriued of a most wise, godly & happy counsaillor. For truly this is one chief cause that a Prince should mourne, namely, when his graue Senatours and prudent Counsaillors be taken from him: for this is as if the eyes shoulde bee pulled from out of the head, knowledge shoulde faile in him that hath an office of waight to bee performed, the staves taken from an house, and a staffe from him that leaneth thereto. In this consideration, our Fathers in the wilderness lamented with aboundance of teares, when Moses their Leader was taken from them, and in this respect all Israel mourned mightily ouer Samuel, the Lords Prophet, when he dyed. For these did see, that in the departing away of those worthy Personages, a great part of their glorie, their weale, their prosperitie, their safetie and defence departed also with them: for the taking away of most noble Kings, worthy Princes, graue Senatours, godly Magistrates and vertuous persons, is a common Prognostication of euill euents to ensue on them that remaine behind in the world: from the which it often pleaseth the Lord first to remoue and take to himselfe * such his seruants for whose sake, or through whose ministry and meanes he hath bene willing to deferre, or withhold from the people such woofull afflictions. So long as Noah was yet remaining in the world without the

The departure
of Nathan,
The losse of
good counsaillors a prognostication of future troubles.

Deut 32.16.
God sheweth
mercy to them
among whom
the godly do
liue.
Gen. 7.10.

King Solomon

the Arke, the Lorde stayed the waters that they should not fall to couer the earth: but when Noah was embarked then by and by the destruction threatned, was executed on them that remayned without the Arke. The like we haue obserued in Gen. 19, 22. 24. the ouerthrowe of Sodome and the Citties there-about, which was soone effected after that Lot, was taken from thence. Thus also during the dayes of Moses, and the whiles Iosuah lived, the wealth of Israel encreased, and great prosperitie enjoyed our fathers, the which then began to bee molested, and to decline after their unhappy departure from Israel, as the Story of the Iudges doth certifie vs. So as long as the Prophet Samuel iudged Israel, the land enjoyed peace: yea, and whiles hee lived, king Saul retained his honour before his princes and the people, and the people their fastie: for hee was a rare Prophet, well beloued of the Lorde, hee was a noble Counsaillour to Saul, and a most wise director of him in all his assayes: to whom, whiles he listned, and followed his godly counsaile, hee and his people prospered on euery side. But after that hee reiected Samuel, (but especially after the death of Samuel) Saul was so agonized for want of good counsaile, that despayning of good successe hee slew himselfe, disgraced his house, and the people were sorely afflicted. Euen so while those two right noble and godly persons, namely Bethsabe the Queene, and Nathan the Prophet lived and prospered in Israel, all things went well, and the King and his people prospered in great honour and peace: but (surely) sithence the departure of those two worthy members, there is a kind of defect espied in many things, yea aswel in the king, as in his people, as yee shall moze plainly vnderstand, when I shall rippe vp vnto you the seauenth cause of the kings sorowe. Worthily therefore may the king bee grieved for the losse of his most princely mother, & no lesse for the death of that diuine Prophet, and wise Counsaillor Nathan, as for the falling downe of two such principall pilars, as by whose strength and counsaile both the king and the Common-wealth of Israel hath beene (sithence the kings most happy gouernment) the better stayd by and maintained in peace and prosperitie,

And

And in very deepe (saide the Princes) this may be no small grief to the King (in our iudgement) as now wee call to minde and consider how tenderly his mother loued him, and how honorably the Prophet esteemed him: againe how deere was th' one, and how fauoured was th' other of his royal grace, wee cannot but testifie. And most happy were the King (indeede) if hee had well obserued that which the one taught, and th' other confirmed in him in his and their happy daies. For these two euer well agreede in the right ordering of the holy religion, in the right institution of the King, and in the well governing of the common-wealth of Israel. And surely when these both departed from vs, we found (as ye haue in sozt signified) that a great part of the light of Israel was shadowed, and the kings honour blemished, but such is their lots, and such is our discomfort and the occasion of the kings sorrow. Now here wee may remember well what the Lord God said to Moses: a little befoze his departure from Israel: Behold (saide he) *thou shalt sleepe with thy fathers, and this people will rise up and go a whouring after strange Gods of the land whether they go: and will forsake mee and breake the appointment which I haue made with them: and then my wrath shall waxe hot against them in that day, and I will forsake them, and hide my face from them, and they shall be consumed and much aduersitie and tribulation shall come vpon them: so that they will say, are not those troubles come vpon me, because God is not with me?* Wherein we may see the order of the destruction of them whom the Lord determineth to consume. First hee taketh away their godly and vertuous Prince: then they as people without good government depart from him, and lue in all abomination: then his wrath is kindled against them: then he hideth away his face and fauour from them: then hee grievously afflicteth them, and in conclusion consumeth them.

This partly beginneth to worke on vs in the taking away of those wise Counsaillors: but oh God! what may wee feare to ensue on vs, if our Soueraigne King shoulde bee also called away: Surely then it cannot otherwise bee, but that those troubles which alwayte for vs in such a time will sodenly leise on vs to our extream paine and miserie

The princes
assent to 21 -
doke reede.

The consent
of the prince
with the pro-
phet a stay to
the common
wealth and a
comfort to
the Church,

Deut. 31. 16.

1
2
3
4
5
6

In

King Solomon

In the meane time, it is meete that we bee diligent in our duties and places aswell towarde the king, as towarde the people, and assay to supply them which are so departed: aboue all, let vs haue an eye to the law of our God, and not to contemne the same, nor in any sort neglect it, that so the Lord may thereby the sooner in his mercy regard the king and his people: that neither we may be without an honourable King, nor his Majesty destitute both of faithfull counsaylors and obedient Subjects. But now (most reuerend father) we also request that the fifth cause of the kings sorrow be likewise examined, the which (as ye said) riseth of the yong Prince Rhehoboam, the kings sonne and heire apparent to the kingdome.

CHAP. XVIII.

The 5. & 6. causes of the kings sorrow. viz of Rhehoboam, Hadad, Rehobon, and Ieroboam.



The fifth cause of the kings trouble (saide Zadoke) is indeede of Rhehoboam, who (not withstanding his right vertuous and rare education, which might wel perswade in him obsequie, obedience, the feare of God and a godly life, throught the wisdom and especiall regard of the king) both yet rather imitate and follow the corrupt humour and bntyrish nature of his mother Naama the Ammonitisse, then the good nature, and wisdom of his father: and he leaneeth moze vnto those yong and greene heads that are growen vp with him and haue waited, attended, and bene conuersant with him in his childhood, then to any of the R. noble Princes & wise Counsaylors, the which the King perceiueth, and knoweth to pronosticate the decay of his house and the dissipation of his honour. For Rhehoboam being a yong man, will haue his owne will and his owne libertie, he is growen disobedient, and scarcely can

Rhehoboam
his nature and
inclination.

can be refrained by his father, or kept within the boundes of his duty. The King saith whereto this will grow after his departure, when this yong Prince shalbe placed in the throne & haue the raines at will: And truly this will be to vs a very strange Metamorphosis and sory change: Thus, as the King in his diuine wisdom seeth the misery which the euerlasting God will bring vpon vs and his people: so doth he more then feare the same to be suddenly occasioned and performed in the daies of that Prince Rehoboam that is to succeed him that during his owne time this matter shalbe deferred for the sake of David the Lords annointed, to whome God had made a faithfull promise which concerned not him alone, but also his. Seeke. 2. Sam. 7.

And that notwithstanding, he well perceiueth that the people begin to affect Rehoboam more then they either loue or like him their present king, for who is els that second man which shall stand by after him of whome he lately spake: Now hence is it, that the king is occasioned to loath the labours of his owne handes to lament that unhappy condition of his sonne and the people, and thereof it is that hee saith in the wofulnes of his heart: I am weary of my labours which I haue taken vnder the Sun: because I shall be faine to leaue them to another man that commeth after me: and who knoweth whether hee shall be a wise man, or a foole: and yet shall he be Lord of all my labours, which I with such wisdom haue taken vnder the Sun. Eccles. 4. 15.

Then turning towards his people, he said: *Wo bee to thee thou land, whose King is but a child* (meaning a child in affection, manner and wit, such as Rehoboam is feared to proue after him) and *woe to thee* (O land whose Princes are carely at their banquets) (meaning such, as those counsaillors of Rehoboam and companions of his youth shall declare themselves to be) And thereunto he added this affyre: *Through slothfulnes the balikes fall downe, and through idle handes it raineth in at the house.* Surely, surely, the vntowardnes of this youthful Prince hath already very much disquieted the kings heart: neither (besides all the former causes) can it be other wise, then an vnspcakable griefe to a most louing and deere father, especially to such a rare, wise, renowned, magnificent, mighty, magnanimous and glorious king, to leaue behind him a thyrstles, an unhappy

King Solomon

Gen. 9. 25.

vnhappy child, possessor of all those his ingenuous traualles. It was not without good cause that father Noah in the griefe of his heart, denounced a bitter curse on Canaan the sonne of Cham and his generation, whereof there ensued no meane incouenience to the Chanan in posterity, who at this day (as ye see) stand odious in the sight both of God and of our nation. Neither may we imagine, that any light cause shall moue a father to cast on his owne children a curse in steed of a blessing. So the sorrow of our first parent Adam, conceived by the vngodly and brutish behauiour of his first borne Cain, especially in that tragicall action perpetrated against God and his brother *Habel*, was so great that Adam was verily resolved (as it is deliuered vnto vs) not to know his wife any moze: that thenceforth he might not be occasioned to lamen^t & be grieved in such sort, for the losse of another sonne, neither did he know her indeede (as it is reported) for the space of an hundred yeeres after that time. Howsoever it was, no doubt his griefe that way conceived was vnspokeable: neither is the kings sorrow (foreseeing such a thing to ensue him in the dayes of Rehoboam) any meane or measurable sorrow. Wh therfore that yet it wold please the Lord our God (if possibly it may be) in his mercy to allure and perswade Prince Rehoboam to feare his highest maiesty and to keep his lawes, which is that which is required of him in his duty, to honour his father our Soueraigne King in his life, that his dayes may bee prolonged in this land, to hearken to godly and graue counsell, to remember his creatoz euen in those his tender yeeres, and to learne and follow that which belongeth both to his fathers peace, the safety of Israel and his owne honour: In summe, that hee so order and demean himselfe and his family in the true vse of his fathers faith and religion with the dayly exercise of his princely vertues, that all Israel may bee moued by God to bee willing to incline vnto him, and to obey him, as a man most meete to succede him and to sit on his seat whensoever it shall please God to take from vs our Lord the king. To this answered the Princes present: Verily, verily, these be causes and argumentes weightie and sufficient to prouoke sorrow and griefe, and such as may trouble any King, Prince or Potentate in the world. But wee yet

yet hoped, that seeing these troubles are such as commonly follow the nature of man, and to the which all men in this life be of force subiected, the king being most prudent and prouident, will not be overcome nor quailed with these, or any such passions; but will assaye (as he knoweth he should) to beare and digest them, or so to passe them ouer, as hee may rather take profit then hurt thereby to himselfe. Thus he seeth what Noah and Abraham, Moses and Samuel, Iehosuah and David with such other noble personages haue done in the like cases in their times. The whyles it is our parts and duties to counsaile and perswade the king to that which shal be most meet and profitable as well for his owne health, as for the common good and therein not to contemne, nor neglect Prince Rehoboam nor to defraud his honour, hoping and wishing for the best to enfeble touching him, howsoeuer God shall worke to dispose of matters in his secret counsaile, that so the fault of his disobedience and defect (if so it fall out) may neither bee ours, nor any way occasioned by any of vs. And so Iehovah our God be mercifull vnto our soueraigne Lord, vnto Rehoboam his sonne, vnto vs, and vnto all Israel, the land of his delight.

Wise men bee
not soone over-
come with ordi-
nary afflictions.

Now it may please you (most reuerend father) to call to minde that sixth cause of the kinges griened heart, which came as y^e said of Hadad, of Rezon, and of Ieroboam, the kinges aduersaries and of euery of them. It is certaine (answered Zadoke) that troubles be common in all places of the world and incident to al men liuing on the earth, seeing that al men be sinners, and no man doth good (as both David in his songs, and our king in his wise parables recozd) neither therfore is anyone man without his particular crosse, nor any person without his aduersary or enemy to ber & molest him, enē then when he seeketh to be quiet. And surely it is rare & an especial blessing of God when men may enioy peaceable times to finish their works taken in hand for the glory of God and the weale of his people, as had our king, during the time he was occupied in the building of the Lords house. The kinges father knew this wel, & all the histories of the former times are stozed with such spectacles and

The 6. cause
of Solomons
sorrowe,

Troubles are
common.

King Solomon

1. King. 11. 14.

23.

Hadad the E-
domite.

and examples, that troubles alwaie all men in this life. Howbeit these things seeme strange and sower vnto them which haue in lōg peace liued and prospered vnder the raigne of peaceable Princes, as we haue done in the happy time of our Soueraigne Lord. Now so it is, that very lately (as ye know) there be risen vp against the king and his people thofe three, namely Hadad, Rezon and Ieroboam, dangerous and theyr vnderminies: so that Hadad (as ye remember) is an Edomite, of the kings Seede which was in Edom. And that, when David the kings father was sometimes in Edom, in the time of his warres, and that Ioab then the captain of the hoast was gone vp to bury them that were slaine in the battayle, he smote all the men-childre of Edom. At what time this Hadad fled & certaine other Edomites of his Fathers seruants with him, to come into Egypt, Hadad being yet but a little Child. Howbeit he had gotten fauour in the sight of Pharaos the king, who hath giuen him to wise the sister of his own wife, euen the sister of Thaphynes the Queene. Now as soone as Hadad had heard tell that David was laid to his Fathers, and that Ioab also then captaine of the hoast was dead, hee came againe into Israel by the power and assistance of Pharaos: where after procelle of times, being strengthened by his assistance and combination with the Egyptian King, he tooke an occasion to rebell, & to stand vp against our Lord the King. It appeared that hee had a mischieuous mind both against the king, & against all his house, wherby not only the king and his court was much troubled, but his subjects (especially those territories which embordered on Hadad, were annoyed with sodaine incursions, inuasions and spoiles. The king (God knoweth) hath long liued & reigned in great peace with all nations, as with his friends: now must hee study euery day, how to defend himselfe against the as his enemies. And Hadad (as I may say) is not only an enemy so professed, but a most dangerous enemy: that not far off, but euē at home within his graces dominions: and the moze, for that Pharaos whome the king had so many wayes benefitted, & in regard of loue and good will was contented to take a wise from thence to confirme the league of mutuall friendshippe betweene them. By the which wee may obserue, as it is not safe for a man to trust his enemy, then when hee hath gotten habilitie

Take heede of
old enemies.

habilitie with wiles and meanes to reuenge an olde grief: so neither is it wisdom: either to trust or depend much on them which are of another religion, howsoeuer they offer themselves obsequious vnto vs then when wee may pleasure them in the thinges of this life. For surely though Nature be suppress, yet will she sprout againe. What oathes, vowes, or promises soeuer are giuen or taken to the contrary, notwithstanding. Therefore how could this be other wise then a grieue to the king?

The second aduersary, namely Rezon was the sonne of Eliada, who fled sometimes from his Lord Hadadezer king of Zoba, when David smote him as he went to enlarge his border at the river Euphrates, who also gathered men vnto him, and became captain ouer the company when David slew them, and they went to Damascus the Metropolitane citie of Syria and dwelt there, where he also raigned king. Therefore is hee an aduersary to Israel retaining his minde of reuenge and denying to pay tribute. And this is the mischief of Hadad and the hatred against Israel; Hadad now raigneth in Edom and Rezon in Damascus, ouer all Syria to the great grieue of the king and his people. Howbeit, all this doth not somuch vex him, as that his late seruant Ieroboam the sonne of Nabat the Ephrathite of Zareda, whose Mother was Zarviah the kings aunt, is now lately slept forth, and listeth vp his hand against him. For when the king built Mello and amended the broken places of David, and saw that this Ieroboam was a man of strength and habilitie for the worke, he made him ruler ouer all the charge of the house of Ioseph: where by Ieroboam getting courage, credit, fauour and power, is now waken proud obliuious of duty, and presumptuous, wherein he opposeth himselfe against his Soueraigne Lord: whereat the king is not a little troubled, & the more (indeede) for that he nothing thought (much lesse suspected) such a thing to be wrought by his seruant Ieroboam, whom he had trusted and obliged by fauour and many singular benefites to be faithfull and obedient vnto him. But it is no meruaile (though the king be a wise man) that hee should be hereat troubled, for we know that gentle heartes do much alter, when they suddenly heare any hard and strange tidings. Thus David the kings father (though a man valiant

Rezon an ad-
uersary to Solo-
mon.
2. Sam. 8. 3.

Ieroboam the
seruant is an
adversary.
1. King. 11. 26.

Sodain tidings
of vnkindnes
trouble wise
men much.

King Solomon

in warre, and strong in heart) was not a little grieved, when he heard that Absolon his owne son had conspired against him but yet more, when tidings came to him that Absolon was slaine: hee was likewise sore moued when Ioab had killed Abner a Prince in Israel, when hee hearde that Amnon had defiled Thamar his sister, that Absolon had killed Amnon, and that Adoniah, did aspire to the kingdome against his will in his life tme. * Whosoener the prouidence of God had decreed & appointed that Ieroboam shoulde thus be exalted: it is certaine, that Ieroboam hath pretended mischief in his heart against the king, and therfore most wickedly and rebelliously hath lifted vp his hand to hurt his highnes & vs. A note of most beastly unkindnes in him, who forgetting the kings gracious fauours and large bounties towarde him undeserued, hath attempted the kings ouerthrow and destruction to aduance himselfe. But such is the pride, insolency, ambition, and ingratitude of many, whom the fauour and benignitie of good Princes hath vnworthily exalted and honoured, that forgetting both themselves, their places & al the goodnes of their gracious princes and their duties, do eagerly seeke to attaine to the very places and honours of their Princes and benefactors, by wicked and vngodly meanes. Howbeit, they find in the end that lot of the Eagle that carried her to her nest together with her pray which consumed both it, and her yong ones, for God which bringeth downe all stony mountaines and all high rocks to fill the vallies to make them euen with the ground, calleth their impiety, vnfaithfulnesse and rebellion into remembrance before him, peelding vnto them in the iust iudgemēt that which they haue worthily deserued. * But Ieroboam hauing found that the King vnderstandeth his purpose and practises against him, and that he seeketh to brydle his insolency, durst not to abide the hammering and tryall thereof (for traitors and rebels hauing guilty consciences, liue ever in fear of the diuine reuēge) he is therefore fled into Egypt vnto Syzar the Egyptian king and there continueth gaping for and expecting to heare of the kings death, when he mindeth with a fresh courage to giue the onset to his sonne Rehoboam, which shall succede in the kingdome, whome hee knoweth hath neither the like wisdom

to

Ieroboam his
unkindnes.

Traitors and
rebels liue e-
uer in feare.

to gouerne his people, nor will haue sufficient power to resist his enemies, and to defend himselfe. And yet (wel I wot) that these things being ordinary troubles, which happen to realmes prouinces and nations (and therefore whosoever bee a Prince must settle himselfe armed against them in his time and place) our Lord King Solomō wel knoweth both how to beare the and waide through the middell of themal, with a right balliant mind, as David his Father hath full often in his daies done. No, thus haue ye heard the declaration of sixe causes of the kings sorow: all which indeede could he wel enough digest were there not yet a farre greater and more dangerous then any of the former. For the seuenth (beyond all the rest) pierceth and griueth the very ground of his heart, and that riseth of the great displeasure of the Almighty, conceived against him & his people. Alas (said the Princes) then may the King be worthily sad indeede, when the Lord of heauen looketh sower vpon him and vs. For dreadfull is the angry face of the almighty, especially towarde them that haue iustly prouoked him, and his wrath is a very consuming fier: who is able to abide it? But now, let vs heare the declaration of this cause also, if it be your good pleasure (most reuerend Zadoke) to whom he answered: although I am not only most sorry to beare thereof, but very loath to relate it, yet to satisfy your importunity for the former causes, I am ready to do it according to your desire. And I pray God, that neither the sin, nor the occasion thereof be in the Lords sinne laid to our charge. To the which, said the Lords, that God forbid: but howsoever it be, the Lord for his holy annointed be yet mercifull vnto our King, vnto vs, and the whole commonwealth of Israel that he may be glorified not in our destruction but in our preservation and prosperitie, as in times past, he hath bene glorified in the pardon, recovery and prosperitie of Adam of Abraham, of Iacob, of Moses, of David, and others, our godly forefathers in their times: So be it (good Lord) we pray and beseech thee,

The princes

Zadoke,

The princes,

King Solomon

CHAP. XIX.

*Zadoke declareth the seventh cause of Solomons sorrow,
which is the sinne of Solomon.*



Now will I endeavour (saide Zadoke) to satisfie your request. I will declare the seventh cause; Pea, I will shew you the last and greatest cause of the Kinges sorrowfull heart. And well is this called the greatest: For were it not thereof, the King might well resolue (as he knoweth best how to resolue) that every thing whatsoe-

ber might or should betide him, could not so much hurt, or annoy either him or his people, as it shalbe for his and their good so long as both he and they shal feare God, howsoever it should seeme hurtfull and loathsome in the eyes of men. See therefore what a soueraign good thing it is to feare the Lord, for such as feare him the Lord loueth, & the whom he loueth, he safely protecteth, and for that their protection, he hath a speciall care and regard. This David considered, found in it all to be true, and therefore did sing, as in the Psalm.

The safety of
them whome
God prefer-
reth.

Psal. 91. 11.

*For why; vnto his Angels bright,
a speciall charge gives hee,
In all thy waies for to protect,
preserve and prosper thee:
And that they beare thee in their handes,
and waite still thee vpon,
That not vnwares thou fall, nor bruse
thy foote against a stone.*

Thus are they happy which feare the Lord, because the Lord blesseth and preserveth them. But now the King perceiueth that the Lord hath turned away his gracious countenance, & looketh sterelie & angerly vpon him & vpon his people, and that the fierce wrath of God is bent and now comming vnto him and vs, the force whereof no man liuing is able to resist or to withstand. For who can beare the matchlesse power of the Almighty? God in his anger is as a ramping Lyon, as an hungry

A description
of God being
angry.

hungry Beare, as a consuming fire, as a mightie storme, as a
 valiant warryer, as a cruell tyrant, as a mighty Gyant, as a
 terrible Judge. If hee touch the high mountaines they shall
 tremble and smoke (as David did sing) And this to confirme,
 the king hath placed befoze his eyes the fearesfull Judgements
 of God, which in his wrath were executed on the old rebellious
 people: he remembreth that when the Lord God was provo-
 ked to anger, by the disobedience of our first parents Adam, ^{Gen. 3. 24.}
 and Hevah, (though they were his beloued and the first that
 hee had created in his owne Image) hee looked sternely on
 them, and withall hee delayed not to call them into iust iudge-
 ment, nor spared he to punish them. Therefore, he sent the both
 out of pleasant Paradise, opposed them to all miseries, and
 barred the gate, that they might not enter into that blessed
 Tabernacle, which was appointed, not for the polluted, but
 for cleane and holy persons: The king also remembreth, the
 example of Gods heauy wrath against Cayn, whom he repro- ^{Gen. 4.}
 bated, punished, and banished from his fathers house, and made
 a vagabond on the earth, and that iustly because he had sinned
 against the Lord in killing of his brother: He setteth al-
 so befoze his face the example of Gods fierce anger, on the olde
 woꝝdings in the time of Noah, whom hee destroyed without ^{Gen. 6.}
 mercie with the flood of waters: hee calleth into memoꝝy the
 example of the diuine wrath, executed on the filthy Sodomites, ^{Gen. 19.}
 whom the Lord burned with fire and brimstone. Hee is not
 vnmindfull, how the Lord vexed and afflicted our fathers in ^{Exod. 32. 28.}
 the wilderness, when they had angered him with their sinnes,
 of whom onely two of them which came out of Egypt (being
 aboue twentie yeares of age) could recover possession in the
 promised land. Neither is he forgetfull: how terrible the Lord ^{2. Sam. 12.}
 shewed himselfe to king David and his people, not onely then,
 when David had transgressed in the case of Vriah: but also,
 when he had numbred the people. For the one offence, the
 Lord stirred vp his owne sarme, and them of his owne house
 against him: and for the other, threescore and ten thousand pe-
 rished with pestilence, and had not David repented and en-
 treated mercie, he had likewise perished in that high displeasure. ^{Sin is odious}
 For sinne is that which the Lord abhorreth, and as odious as ^{to God,}
 is

King Solomon

psal. 109.

The fiercenes
of Gods wrath.

is a Toade, or serpent to a man, so is the sin that men commit against the Lord vnto him: so that as they are contemned and abandoned of men which nourish and foster vp such venomous beasts: they are no lesse loathsome to God which commit sin, and wallow and tumble in the filthinesse of that which God abhorreth. Therefore vpon such (as David said) the Lord raineth haille, fire and brimstone, which is their portion in his wrath, neither is there any thing els due vnto them, but death, shame and confusion: againe, praying against such, hee saith to the Lord: Set thou an vngodly man to be Ruler over him, and let Sathan stand at his right hand. When sentence is given vpon him, let him bee condemned, & let his prayer bee turned into sinne. Let his dayes be few, and let another take his office. Let his children bee fatherles, and his wife a widow: let his children be vagabonds and begge their bread: let them seeke it also out of desolate places. Let the extortioner consume all that he hath, and let the stranger spoile his labour: let there be no man to pittie him, nor to haue compassion vpon his fatherles children. Let his posteritie be destroyed, and in the next generation, let his name bee cleane put out: let the wickednes of his fathers be had in remembrance in the sight of the Lord and let not the sinne of his mother be done away, &c. Now of such things seareth the king, and therefore is wahren very pensue and heauy, not able to withstand the strokes of Gods anger, conceived against him and his people. *Alas, Alas. (then sayd the Princes) it is a most fearefull thing to prouoke the Lord, & to fall into his hands with guiltie consciences: for wonderfull and terrible is the Lord in his wrath, as ye haue well sayd. For though the Lord be slow to anger when hee looketh for mans repentance & amendement of life: yet is he of great power, and will in no case acquit the wicked. Though he be most mercifull being pleased: yet being prouoked, he is most terrible and cruell to them that prouoke him. His dealing will be with blustering stormes, high tempests, and whirle-winds, and the cloudes of the ayre are the dust of his fecte: he will rebuke the raging sea, and dry it vp, with all the famous riuers of the land: yea, Basan and Carmel shall synke, the spring also of Libanus shall be destroyed, and the faire trees thereof shal be burnt with fire: The great mountaines shall quake at his mighty power, and the

the hills shalbe dissolved: the earth also shall burne at his sterne countenance, with the woꝛlde and all that dwelleth therein. What man is hee, that is able to stand before his fierre wꝛath? or who can rise vp before the dreadfull anger of his countenance? his fiercenesse is powꝛed soꝛth like consuming fire: yea the hard Rocks cleaue in peeces at his might: the strong pillars of heauen tremble, and all the kindreds of the earth weepe and waile before him, when hee beginneth to appeare, to visite and to holde his Court of Justice. Well therefore may the king mourne, and bee holden with continuall sadness, if the consideration of the diuine wꝛath hath seized on his heart. * But so much the moꝛe (sayde Zadok) is the King perplexed, and standes in feare, because (as hee hath lately found and considered) the greatestt cause of this anger doth rise of himselfe. For if a stranger had hurt him, he might haue dissembled it: if an enemy, hee might haue reneged it: if a friend, hee might haue complained of it: but the cause beeing in himselfe, to whom should hee make his moane? of whom should hee seeke for comfort. Although I wil not iustifie the whole Congregation of Israel, no moꝛe then I might say, that all the people which dyed in the pestilence in the time of Davids transgression, were guiltles: (for no doubt they were faultie also before the Lord) yet beyonde them all, our Loꝛde king Solomon hath highly offended, whereof it may come to passe, that the Loꝛde, who was mercifull vnto Israel, and in his mercy gaue them such a King, as by the which hee might expresse vnto them his loue, is now minded to take and remooue farre from them this happy occasion of their peace, and so to leaue them and commit the to the hurtfull hand of the angel of wꝛath to be punished, according to their deserts: from the sense whereof, they haue been thus long kept and preserued, by the blessed meanes of king Solomon. Now, I remember what the Loꝛd said to Moses, when our Fathers had offended, and Moses neuerthelesse earnestly prayed and requested him for their pardon. *Suffer me, sayth he or glue me leaue, that my* Exod. 22. 10. *wꝛath may waxe hot against the, and consume them. See the goodness of God, who not only stayd & was restrained fro smiting of them vpon his request, but acknowledged Moses the meane of their pardon!*

zadok tels
that the king
himselfe is the
cause of this
wꝛath.

The people
which dyed in
the plague
were not free
of transgression.

But

King Solomon

In what sense
the people are
said to bee
plagued for
Dauids sinne.

Solomons
youth & age.

zabud.

But we haue that example of our owne time, euen of David the kings father and his people yet in memorie. For as long as he pleased Iehova his God, God esteemed him & accepted him for the occasion of their peace, though they had deserved wrath & confusion. But after that David had transgressed with them and angered the Lord, then became he, who was before an occasion of the peoples sattle, an occasion of their punishment, that not only for his own sin, but also for their sins, who now had not him (in this time of disgrace) for their further means to health, nor any other such Saviour, as might stand up in the gape between God & them, & that because they repented not: wherefore the Lord sent forth the messenger of death, who smote 70. thousand persons with the plague of pestilence, that they dyed within 3 dayes. And surely we may feare euery one of vs, what shal shortly ensue & fall both on our king and the people, seeing that God being now angry with our king for his sinnes, neither looketh graciously on him, nor accepteth him and his doings, as an occasion of our peace. Indeepe, the king in his young yeeres behaued himselfe most grauely, shined in all princely vertues, which did adorne and beautifie both his person and place, which gaue vnto vs, and to all his people, both hope and expectation of a farre greater excellencie to follow in his Age: as those trees which, blowing faire in the spring time of the yeere, put men in hope of fruits thereof in the time of haruest. But alas, the king hath in this point farre deceiued all mens expectation, behauing himselfe most vniuersely, both before God and in the eyes of all good men, in this time of his age, by the which he hath distained his honor, and depriued vs all of that glozy the which through him wee had atchiued, and hoped by the same to haue had established on our Nation for euer, according to the word of the Lord, spoken to David in his good loue. And of this, as I cannot thinke without grieffe of heart; so can I not speake without weeping teares, and deepe sighes. *Then answered Zabud, (as not a little greued and sorrowfull in his heart, to heare such hard tydings of the king, with whom he had bene so familiarly acquainted) and sayd: But what is it (I beseech you, most reuerend Father) wherein the kings Maestie hath so heynously and dangerously faulted,
and

and so highly prouoked God to displeasure? I doubt not, but that without dishonour to the king, hurt to your selfe, or offence to any of vs present, it may bee spoken heere in Councell, that thereby the sooner wee may consult and consider thereof with iudgement, and endeauour (to our power) to salue the displeasure.

Alas (sayd Zadok) when one man offendeth against another, there may bee a dayes-man to reconcile them: but if a man sinne against the Lorde of heauen, who can decide it? Thus said Eli the Priest in the like case. But now saying the kings honour and your reuerence (my Lordes) the king hath committed (ah how sorrowfull am I to say it:) the king hath committed (but alack, shall I vtter it: my tongue would rather cleaue to the rooofe of my mouth) The King hath committed (ah yet how loath and bashfull am I to tell it? Howbeit, it is already seene and not couered, it is spoken off and not couched in silence, even of them that dwell not in the Court, but in the Countrey: yea, as well of them that bee without, as of them that remaine within, howsoeuer wee would dissimble it) the King (I say) hath committed three great euils, of the which the most part of all this displeasure and sorrow commeth both to himselfe and to vs. For behold, First, *The King hath multiplyed miues to himselfe:* Secondly, *Hee hath combyned himselfe with straunge women:* Thirdly, *Hee hath turned away his heart from the Lorde.*

This being sayd the Princes were all abashed, and wonderfully amazed, not knowing what to say, or what to expect; or what to thinke; but paused, and looked one on another of them, nor could their fearefull tongues vtter the thoughtes of their grieved hearts.

CAP.

CAP. XX.

*The first of Solomons finnes:
Viz. the pluralitie of Wines.*

Abiather ob-
iecteth for the
kings wiues.



After a very long pauze, Abiather the Priest, stood forth and objected for the king concerning the pluralitie of his Wiues, and saide: How should this be a fault so heynouse in the king? Abraham our Father was permitted to take Hagar his mayd, not withstanding that Sarah was his wedded wife.

And Iacob the Lords seruant had two wiues, namely, Leah, and Rachel: and yet besides them hee had the company of his two maydes, Bilha, and Zilpha, on whom he begat children. So Lamech, befoze the flood, had two wiues, Ada, and Zella. And (to let passe others) David the kings father (a man so well beloned of God) had diuers wiues, of whome he begate sonnes and daughters. Therefore why might not the king do the like?

zadok answereth to the pluralitie of wiues.

Gen. 3. 15, &
16. 3.

To this answered Zadok: It is true: howbeit, wee should not liue by examples of men, but according to the Lawe of the Loyde. All men be sinners and offend in many things: therefore what they doe, we may not respect, noz presume to follow: but regard what the Loyde hath instituted and commanded. And surely this pluralitie of wiues, hath beene a fault euen in those fathers, howsoeuer they ayined thereby to the multiplying of their sēde, whereof they hoped the Messiah should be bozne, according to the promise. Neither should they haue staggered in faith touching the Messiah, to imagine that Gods promise could not haue beene performed without their owne wisdom and meanes. Abraham seeing his wife aged, thought that the promise of God should haue holden on the ven-
ter

ter of Hagar : howbeit, God being faithfull effected his promise in Sarah, though beyond the course of nature, and mans expectation. And this to prooue, we reade that at the beginning, when God created man, he made them Male and Female, and therein, not three, or foure, or more; but only two in one flesh, namely, one man, and one woman. And there-upon this Law was ordained, that for this cause a man should leave *Gen. 2. 24.* his father and mother, and should cleave to his wife, not Twines. This was the first Institution of Matrimonie, and thus it was obserued by Adam, by Seth, by Enos, by Kenan, by Mehalaleel, by Jared, by Henoch, by Methusalah, by Lamech, and Noah and his three sonnes, who (as we read) brought into the Arke with them, euery of them one wife : for they were but eight persons in all, that is to say, foure men, and so many women, being their wiues. The breach of this Institution was first found in that other Lamech which descended from Cayn, and afterward (as it is deliuered to vs) killed Cayn, with a dart. From whom it was taken to others, & continued for a custome in the posteritie, though so contrary to the Law and ordinance of the Lord. But leauing the errors of those, we are to obserue that first ordinance, with those holy fathers of that first Age, if we will be free from blame in that respect, and not presume the transgression thereof, howsoeuer some others, bee they kings or potentates of the earth haue followed, or faulted, and bene tollerated in the abuse of the same. But after this, there is a speciall Law provided by the Lord, and giuen by Moses, vnto kings and princes (before all others) that none of them should multiply wiues to himselfe. And this the kings mother doubtlesse considered, when schooling him, she thus charged him saying : *O my dearly beloved sonne, Lxmiuel, give not over thy strength and wayes vnto Women, which are the destruction even of kings* *Deut. 17.* It may bee shee called to minde, what is writtten in that Heathen Story, of the destruction that fell on so many Kings and Princes in and about Troy, touching the rauishing of Helena. *Homer. II. & VIId.* It may be shee remembred, what betyded the olde world for the euill continuation of the sonnes of God with the daughters of men. And the king himselfe sometimes in the remembrance *A tragical History written before this time gen. 6.* of

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King Solomon

Pro. 5. 18. 19.

of this Lesson could aduise others from this destruction. Saying: *Let thy wel be blessed, and be glad with the wife of thy youth: let her be as the louing Hynde, and pleasant Roe, let her breasts alwayes satisfie thee, and hold thee ever content with her love.* Hee speaketh of a wife, not wiues: neuertheles, howsoeuer it hath beene occasioned, the king hath offended, yea, he hath wonderfully exceeded therein: for he hath not contented his lust with one wife, according to the Law, nor with a fewe wiues, after the example of those godly Fathers, Abraham, and Iacob: but he hath taken vnto himself 700. wiues which were Quēns, & 300. Concubines, in the whole a 1000. as the like was neuer heard off before this time. And by these women hee hath bene drawn into an inordinate lust, and bin overcome in affection to the staining of his honoz: blemishing of his holy profession, the which is in him an heynous fault. For although the beaſtē (which know not God, and are as brute beaſtes without vnderſtanding) doe neigh as the ſtoned hoſes after euery woman that hath a faire face, and ſeek to ſatiſſie their fleſhly luſts in theſe kindes of pleaſure: yet ſhould not king Solomon, endowd with ſo excellent a ſpirit and wiſedome, haue ſought to ſatiſſie his deſire therein: and that the rather, becauſe as the conſtancie of the chaſte helpeth to the prolonging of life, as appeareth in the Vultures, which being chaſte and ſober that way, liue (as it is ſaid) by nature an hundred yeeres: ſo they which delight in fleſhly luſt, and be ſo ordinarily inflamed and overcome with the ſame, are of a very ſhort life, as we may ſee in thoſe Sparrowes, which of other birdes are full of Lecherie. And it is a ſure axiome, that they which engender much, liue the leſſe while. The king therefore in this hath abſentiated, empared, wounded and entangled his life. His naturall life is ſhortened, his ciuill life is diſtained, his ſpiritual life is perced, and his life eternall is endangered. For in the firſt, there is an euacuation of that naturall heate and moiſneſſe, by the which mans life is conſerued, and the ſtrength of body ſuſtained. Yea, Luxurie is ſuch an immoderate wantonneſſe of the fleſh, which as a ſweete poiſon, an impoſſible plague and a pernitiouſ poſſion, doth both weaken mans naturall body, and effeminateth his minde. *Extrême*

The inconueniences of
fleſhly luſt.

frême filthinesse of lust: all other sinnes are without the body,
 but be that giueth himselfe ouer to this sin, offendeth against
 his owne body! Besoze this goeth euer heate and petulancy,
 with it in company is kinch and vncleanesse, and after it fol-
 loweth sorrowe and repentance. These bee the leaders, the
 fellows, and the followers of luxurious persons. Secondly,
 this sinne taketh from a man all his credite, good name and
 glozy: and bringeth to him distrust, an euill fame, and igno-
 my. What vice is moze dishonest? What moze damnable?
 What moze hurtfull to mans ciuill life and estimation? For be-
 hold, how vertues are decayed: how victozies languish: how
 glozy is swallowed by of infamie: how the vertues of minde
 and body are infringed? Surely a man can scarcely discerne,
 whether it be better or wozie, to be captiued either of this vice,
 or of his moztall foes. * Thirdly, the spirituall life, is in them
 wounded: for all such as giue themselves ouer to the lust of bo-
 die, doe grieue the spirit of God in themselves, and suppress
 all the good motions of mind, whereby being like to the beasts,
 they runne into many mischiefes, and sinne moze and moze a-
 gainst God and their owne soules. Thus those olde sinners
 were alienated from the Lord: for as their thoughts were by
 nature euill, they were the sooner by this furthered and blind-
 ed in their malice: for why the spirit of God which sanctifieth
 and garnisheth men with graces, did not onely depart from
 them, but also repented that euer they were, in respect of their
 filthy abominations. Neither is it possible, that hee can liue
 spirituallly to God, which is dedicated to the flesh: for between
 the spirit and the flesh there is euer contrarietie. Lastly, as
 this withstandeth the graces of the diuine spirit heere, by the
 which men should passe to the life of glozy, as by vertues men
 attaine to honoz: so indeede it shutteth vp vnto them the gate
 of the kingdom of God, into the which, neither fornicatozs, nor
 leachers, nor vncleane persons shal enter, no moze then Adam
 could enter *Paradize*, after that he had polluted himself with sin.
 No, what an enemy is the luxurious man to his owne life, whe-
 ther natural, political, spirituall, or eternall. And by this we see
 the dangerous condition of our L. R. Solomon! pea, by this we
 may behold & consider what is y^e fragile nature of mā in this life.

Gen. 6. 5.

Gen. 3. 24.

¶

A man

King Solomon

A man being in honoz and puffed by in prosperitie, hath none understanding (as king David sayde) and therefore may bee compared to the beasts which perish: for he forgetteth himself, he remembreth not the Lord, hee waxeth proude, insolent, haughty, high minded, prone to pleasures, and ingratefull to God. In this hee well resembleth the *Sphyn* stone which though of it owne nature soft, yet hople in oyle, waxeth wonderfull hard. But after this, their follow on him an hell of mischieses & huge torments: for who can prosper in his deuises or endeuors, which forgetting God, walketh his owne wayes in the lewdnes of carnall lust: To passe ouer these examples of the Sodomites, of the Israelites offending with the women of the Moabites, & Madianites, of those men of Beliall that rauished the poore Levites wife, in the time of our Judges, & of Paris the Troiane of who we haue heard: let vs not forget the example of David the kings father. After that God had both aduanced him and giuen him rest and prosperitie in his honoz, hee too sone forgate himselfe, and burned in lust, in whome the loue of the flesh was so naturall to the flesh, that albeit reason, as reason, would put the desire to flight in him, yet the flesh peeled her selfe a captiue thzall to those desires, by the which he was moze fiercely assaulted, then with the greatest enemies that euer he had. For there be no foes so deadly and importunate, as those which a man findeth and fostereth against himselfe within himselfe: David had sought with the huge Goliath, and cast him to the ground: hee had killed a Lyon and a Beare, which came to deuour his sheepe: hee vered and spoiled the Philistines and other the enemies of Israel, and euer returned home a victor and triumpher in the name of his God, whereof they could sing to his praise, David *hath slayne his tenne thousand*! Howbeit this noble Prince, in his rest and prosperitie, (as I said) suffered lust in him to subdue reason, gaue it & raynes at large to carnall appetite, and therein inflamed and agonized, he vnlawfully desired & abused Vriahs wife: and yet not so contented, he caused Vriah to bee vnjustly murdered: whereby he distained his honoz, he quenched out the spirituall graces, and endangered his soule, to the high displeasure of God, who doth neither loue, nor permit such delights in the children

Gen. 19.
Exod. 32.
Numb. 25.
Iudg. 19.
Homer.

2. Sam. 11.

2. Sam. 12. 14.

children of men, much lesse in his owne the seruants of grace. And thus (be it here spoken in counsaile) hath our Lord the king forgotten himselfe, and both abused and dishonoured his honoꝝ. Thus men set in honour are soone overtaken therein: for temporall felicitie is a most vniquiet thing, neither can mans nature bee contained within his bounds and dutie of life in woꝝldly prosperitie. *W*orthily therefore David thanked the Lord, soꝝ that he had beaten him with aduersitie, which (as he confessed) hee found to be best soꝝ him. *It is good for mee* (sayd he) *that I haue bene troubled.* But if wise men and godly men can scarcely and very seldome measure themselves in the vse of this flatterring enemy: how then should the ignorant and sinners doe, when the Lord lulleth them in this easie cradle?

Besides this, here wee see, how foolishly the wisest of all men behaueth and demeaneth himselfe, and into what inconveniences herunneth, when it pleaseth God soꝝ his tryall, to loose vnto him the raines of yowthfull libertie, and to commit him to the guide of his owne counsailes! Surely, hee may well be compared to the pondꝝous yron, that of it owne nature sinketh to the bottome of the streame, except it bee sustained or holden vp by some other thing. This should moue vs to pray vnto God, that as hee would vouchsafe to succour and defend vs: so he would not giue vs to our owne willes: but that his will might be fulfilled in vs. For if we should but haue the guide of our selues, and not be sustained and defended by the power and will of God, it cannot bee otherwise, but that we shall not only fall, but fall away and perish from him, and from our owne saluation euery houre, in euery day of this our life. Therefore, that I may be brieve, howsoeuer this euill custome of the pluralitie of *W*ilnes came in, or howsoeuer this kinde of pleasure hath bene used, and delighted in, among woꝝldly men: yea, howsoeuer many wise men, haue bene seene to solace themselves therein, it is doubtlesse in the king a great fault: and the moze, because hee is the king and should be a guide of holinesse, and good example of life vnto others: especially, because the Lord hath so blessed him with wisdom, and diuine graces befoze all the kings of the earth.

What man is,
when he is gi-
ven ouer to
his owne will,

King Solomon

Thus haue I explained the first of those three faulces, which prouoked the Lord to displeasure, the consideration whereof, now moueth the king to this heauines of minde. But yet, the second fault erreth this in degree, to aggrauate the sorrow, and paine him to the heart. These words being spoken, and in such sort as Zadok could deliuer them, prouoked the Princes to weep with him weeping, & to condole together the kings hard lot. Howbeit they requested him to say somewhat more of that second sin, which was (as he said) more heynouse and dangerous: and so paused, and expected what Zadok would say.

C H A P. XXI.

*of Solomons second sinne: and third sinne: viz. of his
strange wiues: and his turning away, with the diuine
Commolation for the same.*



The second sinne of Solomon (as I before sayd, quod Zadok) is indeede a degree higher then the former, albeit the former was abhominable and dangerous to his body, life, fame, soule and glozie. And that is, the king hath combined himselfe with strange women: for hee hath taken the daughter of Pharaoh, and the women of the Moabites, Ammonites, Edomites, Sydonites, and Hethites: where as yet, concerning those Nations, the Lord sayde vnto our Fathers, *Goe yee not into them, nor let them come into you: els will they turne your hearts after their gods.* To this objected Zabud for the king: But yet it hath beene permitted in the Lawe, that such women might neuerthelesse bee taken, accepted and vsed of our Nation with certaine prouises and conditions. For the Lord saith by the hand of Moses: *If thou seest among the captives (taken in warre) a beautifull woman, and hast a desire vnto her, that thou wouldest haue her to thy wife: thou*

Strange wo-
men.

zabud obie-
cted.

Deut 21.11.

thou shalt bring her home to thine owne house, & she shall haue her head, and pare her nailes, and put her rayment, that she was taken in from her, and let her remaine in thine house, and bewaile her father and her mother a moneth long: and after that thou shalt goe in vnto her, and marry her, and she shall be thy wife. In this sort David, the kings ffather tooke one of his wiues, namely the mother of Thamar, whom he had captiued in his warres. And thus did our king take and accept Pharaohs daughter, of whom his father spake in the Psalm. *Hearken O daughter, and consider, encline thine eare: forget also thine owne people, & thy fathers house: so shall the king haue pleasure in thy beantie: for he is thy Lord God, and thou must worship him.* And truly, howsoeuer the Quene did dissemble her owne former Religion, and made thewe of loue vnto that which we loue and imbrace; the king so accepted her, and thought nothing lesse, then of any hypocrisie in her. And therefore in his integritie he embraced her, and toke her as his owne.

All this I grant (sayd Zadok) And I will not denie, that the king did obserue the like, according to the Lawe, in all other his wiues and Concubines. But why should not such as are receiued on conditions, be retained on the same conditions, and not otherwise? for the meaning of the Lawe is, that if such a woman (albeit she be Pharaohs daughter, or the daughter of any other Prince or person) shall not hold and obserue the conditions touching the Religion and peace of Israel; but apostate and turne away from the Lord, and daily endenoz and stude to pollute the honour of our king, and contemne the religion of our God, that thereupon she be abandoned, relected & sent away from the Common-wealth of Israel, much sooner from the kings societie: yea, rather then that societie should be continued to the danger of those inconueniencies, the parties should bee reduced and committed to the censure of the generall Lawe, as when the league is infringed by the breach of the conditions, the parties stand as in their former estate: any thing to the contrary thereof notwithstanding. And this is the Lawe to the children of Israel, touching the abandoning of this kinde of societie, with any of those seuen execrable Nations: as the Hethites, the Hevites, the Gergesites, the

zadok answered the objection.

Exod. 34. 16.
Deut. 7. 3.

King Solomon

Amorites, the Chananites, the Pherezites, and the Iebufites: *Thou shalt make no marriages with them: neither shalt thou give thy daughter vnto his sonne: nor take his daughter vnto thy son.* (The reason is added, whereunto this prouiso or condition hath respect) *For they will deceive thy sonne, that hee should not follow the Lord: and they shall serue strange gods: and then will the wrath of the Lord waxe hote against thee, and destroy thee.* This thing Abraham our father both considered, and respected long befoze the Law giuen by Moses: for hee had seene the inconuenience of such coniunctions in the old time, when by the same the sonnes of God were polluted, and the whole earth destroyed in the dayes of Noah: therefore hee gaue his seruant a speciall charge for the match of his sonne Isaac, with a mate of a faithfull family. The like also Isaac respected, when hee disliked the mariage of his sonne Esau with the Hethites, and charged his sonne Iacob not to take him a wife of the daughters of Chanaan: but that hee should repayze to his Uncle Laban, and take from thence of his daughters. But howsoeuer such coniunctions might be tolerated or winked at vpon occasions in some others. What needed Solomon the sonne of David, to haue lusted after the women of a strange Nation? Are not the daughters of Zion faire, and beautifull, and wise, and vertuous? yea, are they not preferred in honour to all the women in the worlde? And did Solomon feare of any heathen Potentate, that hee would in this sort be linked vnto him in amitie for the retayning of peace? Yea, is hee not stronger and more wise, and politicke then any of them all? And doe they not more dread and admire him, then hee hath neede to doubt, what they are able to doe against his Maiestie? But alas, lust is blinde, and many wise men (as I said befoze) bee led blindfolded into the pitte of perurication and woe, by such women, as being of an euill opinion and like Religion, will receiue no kinde of Counsaile which withstandeth or hindereth their sonde lustes and vanities. And thereof it is, that the King so prudent, wise, and famous, hath beene bewitched, enchanted, and besotted so farre; that in the lightnesse of voluptuousnesse, he hath altered his single minde, and distained his honour.

*These

Gen. 24. 3.

Gen. 26. & 27.

*These be great faults (my Lords) but yet hee is much more blameable and guiltie of iudgement, & no lesse of punishment, (though hee bee a king) because that in his lustes hee hath turned away his heart from the Lorde his God, which hath appeared to him at two sundry times.

The third sin
of Solomon.

For beholde, the king hearkening vnto those his strange *Wines*, which had nowe at length apostated and turned backe againe, to the Religion of their Fathers and Countrey: hee hath followed after *Alteroth*, the God of the Sydonians, and after *Melcome*, the abomination of the Ammonites, and he hath built an high place for *Chamos*, the abomination of Moab, even in the hill that is before Hierusalem: and vnto *Moloch*, the abomination of the children of Ammon: and the like hath hee done for other his outlandish *Women*, which burnt incense, and offered diuers sacrifices to their sundry Gods.

Neither seemed the king then touched with any remorse of conscience: but cleane contrary to the Lawe of God, the charge which his father gaue him, the lessons his mother taught him, and that which his owne wisdom should perswade in him: he hath sowly prostituted himselfe to their lewnesse, and disgraced his Nobilitie. Yea, all this hath the king done even in his elder years & in that time of his age: when he should rather haue abandoned fleshly lustes, the delights of the sonnes of men, and all the vanities of the worlde, and haue offered vp himselfe both body and soule, a sweete and holy sacrifice acceptable to the Lorde his God, in that holy Temple, which hee both built and dedicated to his Name. Alas, what a blemish is this to his Grace, and that his gray haire should be polluted with youthfull lustes. This is one of the things which I haue heard him saye, that his very soule abhorred. But when vnto those lustes shall toyne that transgression of the Lawes, and abominable sinnes against the true seruice and honoz of God, and that in olde men, oh God, howe great and dangerous is this kinde of abomination!

Solomon of.
fended God in
his elder
daies,

A great deale more loathsome and dangerous is the fire in an olde house, then in a newe: and no lesse dangerous

King Solom on

Similitude.

and loathsome is firme in an old person, beyond those which bee in the yonger sort. Olde men should bee to the yonger, examples of a chaste life, holinesse, godly behauiour, Religion and vertues: they should be profitable to the common-wealth by their wisdom, reuerend before all men for their age, and well prepared for the place of eternitie, vnto whose gate they are, or should be ready to enter with holy hearts and cleane bodies: they in whom the contrary is found (especially among the Princes, Nobles, Magistrates, and persons of name and account) are rightly likened vnto those olde Cockes, that bring forth certaine blacke and blewish Egges, which being couered by some venomous beast (as a Coade or serpent) in the canicular dayes, there is hatched a Basiliscus, or Cockatrice, of that venom, which infecteth and killeth men with his piercing sight. By the Egge, is vnderstood the euill worke or action of the faultie olde man; by the *venomous beast*, is meant the suggestor or flatterer of him in his faults: by the Cockatrice, is noted the wicked example: and by the *persons killed*, the seers and imitators thereof. For those elder persons, and namely Princes and Magistrates, which haue bene esteemed and honoured in their places, now sinning against God, and the honor of their functions, and their sinnes fostered and nourished by the pestiferous and wicked suggestion, giueth a most pestilent example, the which being seene of the Subiects, yonger, and inferiour persons, infecteth and corrupteth them: and as much as lyeth in him, he killeth him. And thus hath the king done! Howbeit, now at length he perceiueth that the iust iudgements of God threatned in this case, and wont to ensue on them that breake and contemne his holy ordinance and Lawe, is now prepared against him and this whole Nation: yea, more fiercer than it was in Davids time, when seventy thousand dyed in the pestilence. Neither hath he found (as yet) by his wisdom, how to excuse himselfe in this matter: nor how to defend his innocencie: for behold, it is neither the king though so wise and royal, nor things in heauen, nor them on the earth, nor any other power or might whatsoeuer, that is able either to dispence with this diuine Lawe, or to beare the effects of that celestiall wrath.

• Would

Woulde God, that King Solomons example could be re-
 membered of all the that shall come after him, to be placed vpon
 his throne, that in the midst of all their prosperity, they wold
 thinke of aduersity (as Iob did) with that reuerence and feare
 that they presume not so farre to tempt the Lorde in the lust of
 their eyes, the lust of their flesh, and in the trust of their proper
 wisdom, worldly policies, and high places: for whosoener
 they be preferred, and advanced, and do stand, yet shoulde they
 know themselves to be but men, yea miserable and fraile men
 in this life, subiect to whatsoever misery befideth other men:
 wherein the King is no freer then the beggar, though preferred
 in his estate royall, and the lustie yong man is no more re-
 spected then the olde man to whom crooked age is a continuall
 sicknesse, such is mans condition! for this cause, men be well
 likened to the grasse in the field, and all their glozy, honour,
 wealth, wisdom, beauty, and whatsoever els, whereby a man
 is adorne in this world, and in the which hee delighteth, (as
 that which is mans, or incident to his pleasures in this life) is
 rightly likened to the flowers of the grasse in the feld the
 which are by diuers occasions either withered or altered in a
 very short time, neither is any one herbe or flower in the feld
 more free from those blittings & burnings, annoyes and perills,
 then any other in the same, notwithstanding that one beyonde
 the other, is in higher estimation and price among men. But as
 for the Lord our God, he is most mighty, ever the same with-
 out alteration or changes, alwaies sufficient, a reuenger of them
 that dishonour him, and a very consuming fier to deuoure the
 vngodly as the stubble from the face of the earth, hee is in his
 iudgements most iust, in his workes most perfect, in his wise-
 dome infinite, and in all things good for his saints, and glori-
 ous in himselfe. This is he that ouerthroweth man in offen-
 ces, and compasseth him about with a net, wherein if sinfull
 man should complaine of violence done vnto him, he shall not
 be heard, and if he cry for helpe there is no sentence to bee giuen
 for him: he must abide his lot, and beare the iustice of the Judge
 without hope of change or alteration of the decree, vntill it bee
 his pleasure vpon mans true repentance to turne Justice in-
 to mercy, and paine into peace. * All this (answered the Lords
 being

An admoniti-
 on for princes
 to remember
 Solomons ex-
 ample and learn
 to feare the
 diuine iudge-
 ments.

Iob. 19. 7.

King Solomon

being true can neither be denied nor dissembled, but we wil witness the same, though to our sorrow, because it toucheth our Lord the King. Howbeit, we haue not found that the holy religion hath beene altered: but that the seruices of Iehovah our God and al his holy sacrifices are continued in that house which y^e king had dedicated to that vse: howsoever those strange women haue in their apostacie turned to their Idols againe, affected the superstitions of their severall nations and obtaine d, by the kings saueur permissiō, to vse their owne religions within these his territories and dominions. I grant (saide Zadoke) that our holy religion is yet preserved in vse: howbeit, not without a manifest contempt, when such as deride and disdain the same shalbe both permitted and maintained in the open face of the king and his people. Could Dagon stand before the arke of God? Would Gedeon permit in his daies, that any man shold pleade Baals cause: did our father Iacob suffer, that his wife Rachel shoud retaine with her Labans Images, or that any of his sonnes or family shoud be polluted with any strange Gods, when as they came to Bethel to sacrifice vnto Iehovah: and shoud then king Solomon not only permit those horrible Idolatries and loathsome superstitions of Idols, but also exhibit them maintenance in the same that follow such thinges so neare the Temple and the holy Cittle of God? This thing is not hidden from the Lord who seeth and wil be auenged on the same. Howbeit, the King most unhappily doting on those profane women, his wiues and concubines, which are now revolted from the Lord and his religion, and turned backe vnto their fathers and their Gods, hath beene contented to continue and beare with them in such their abominations euen before his face and in the open sight of the Lords people: yea, and rather then he would dinorce them or deny them, or reprove them or correct them, or displease them therein (as he might haue don and indeede shoud haue done in this case) he hath both appointed and commaunded many great summes of mony and treasure to be paid and giuen forth from his owne treasure both to the building of certaine houses and places for such their Gods, and also for the daily maintenance of their seruices in y^e same. Therof it is (before al other things) that Iehovah his

God

zadoke telleth
that religion
is much blemished
by those sins of
Solomon.
1. Sam. 5. 2. 3. 4
Iudg. 6. 31.

God is prouoked, and wahren angry with him, with vs and his people, and hath thereon not omitted to threaten him and vs with many mighty plagues and punishments, to ensew, yea such as neither he, we, noz our posteritie shalbe able to beare: & thereof (as I vnderstand) the Lord hath lately spoken by his prophet and messenger vnto the King himselte: saying. Forasmuch as this thing is done of thee, and thou hast not kept mine appointment and my statutes which I commanded thee: I will rent the kingdome from thee, and wil giue it to thy Seruant. Notwithstanding in thy dayes I will not do it, because of David thy Father: but I will take it from the hand of thy sonne. Howbeit, I will not take away all the kingdome, but will giue one Tribe to thy Sonne, because of David my Seruant and because of Ierusalem, which I haue chosen. Now here I call to remembrance what the Lord our God hath resolved in such a case, by the consideration of his words once spoken to Eli the Priest, in the daies of our Iudges. *I will worship them (saith he) that worship me: but they which despise me shall come to shame.* *Howeouer I remember what the King himselte hath said in his wise Proverbs. The turning away of the vnwise shall hasten his owne destruction.* And well I wot therefore that of all the creatures in the world, the impious and wicked person is most unhappy, that not only in respect of his sinnes and condition of life, but in regard of his end and conclusion, for as the end of much eating is sicknes, the end of pleasure is paine, the end of this life is death and corruption: so the end of the Sinner is extreame anguish and miserie both in this worlde and after his death. For being iustly sequestred from the societie of the Saintes, and so shut out from the diuine protection, he is, euen whiles he liueth, molested with an briguet conscience, an aking heart feareful cogitations and dreames and many afflictions both of body and mind, the hand of God being stretched forth against him from aboue, and the instrumentes of wrath tormenting him from beneath: Finally, this life finished, hee byoyles and toyles in bitter tormentes for ever more: In the which he may be compared to those flying fishes which being in the waters are persecuted by other fishes for their pray, & springing

1. King. 11. 11.

1. Sam. 2. 25.

pro. 1. 32.

King Solomon

springing by with their finnes into the aire, they are followed and deuoured of the cormorants and Sea-meawes : or to that bird which being on the ground is hunted by dogs, and flying aboue the earth is taken by the vultures: so true it is that the man of impietie and sinne hath neither peace nor safety either in this world, or in the world to come. This thing the kings father well knew, and considered of in the depth of his heart: therefore when he was remembred of his transgressions and faults by Nathan and by Gad the Lords prophets and messengers to him in that respect, feeling the true sense of Gods angry countenance iustly bent against him and his people for the same, & the perillous estate both of himselfe and his dominions, by and by (although a chosen, magnanimous, puissant and valorous minded King) comming to answer befoze the highest God, hee sodainly cast himselfe downe to the earth, as a base cattiffe, hee repented him of his finnes, and in the searefull agony of his afflicted soule, he cried out *I haue sinned! I haue sinned: Mercy Lord mercye!* nor would he leaue off crying, and repenting, nor any other wise esteeme of himselfe then a sinfull, guilty and condemned wretch, buttill he perceiued that the Lord was willing to be appeased and of his mercie, to turne his gracious face towards him as in times past: resembling the bird of Paradise, which beeing taken in a snare is neuer quiet, nor leaueth crying and flittering till time he either dye or be deliuered. And thus beho-
beth it our Lord the King, to esteeme of himselfe vnder those his transgressions, this to respect and the same to performe which in this desperate and dangerous case, is the best counsaile we may giue him for remedy and ease. For surely, surely, God being thus prouoked and that iustly, he will not be appeased, nor will he surcease to stretch forth his hand of iustice against him so offending, vntill that he meekly acknowledge his offences befoze him, repent, and seeke him with sorrow and singlenes of heart, as we may see in the examples of our forefathers both in the wilbernes vnder the conduct of Moses and Aaron and in this land vnder the gouernment of our wise and valiant Judges. Now (my Lords) hereof is it, that Iehovah our God being most iustly displeased with our Lord the King, hee hath in iustice stirred by and prouoked against him (besides the
two

(two former enemies which much troubled him) that Ieroboam, who thirsting for the soueraignty of Israel now especially opposeth himselfe in might and policie against the king. Neither may wee thinke, but how former those persons (especially Ieroboam) are maliciously bent and prouoked against the king and his government, and do of themselues little respect or consider the prouidence and working of the *most high* in this his displeasure that yet they be the very instruments and ministers of Gods iudgements, as those other aduersaries of Israel haue bene in the times past, against our fathers, when as they forgetting God, did rebell against him and his holy servants: And therefore the onely way to resist them, is not the wisdom, power, policie, or arme of man, but the grace of our mercifull God, the which we must seeke by godly repentance & obtaine by faithfull praier vnto God in the trust of Messiah vntill which time the Lord will neuer be perswaded to draw in his hand which is stretched forth. This the king himselfe well knoweth, and therefore he is humbled on the ground he belongeth himselfe, hee weepeth, hee lamenteth, hee abandoneth the vaine things of this world, and he turneth himselfe both body and minde (as in the best sort of penance) vnto his God, who (I doubt not but) will be mercifull vnto him, as he was mercifull vnto his father David when he so repented.

* But yet in this interim, to the aggravating of the kinges griefe, it is fallen out of late (whereof the king is also certified, for what can be hidden from his eyes) that when this fellow Ieroboam departed from Jerusalem, the Prophet Ahiah the Sylonite found him in the way hauing a new garment on him and they two being alone in the field, the Prophet caught that new garment and rent it in twelue peeces, and said to Ieroboam: Take vnto thee ten peeces: for thus saith the Lord God of Israel, behold I will rent the kingdome out of the handes of Solomon, and will give ten tribes to thee, and thou shalt raigne according to all that my soule desireth, and shalt be King over Israel. Again I will for this offence which Solomon hath committed, punish the seede of David but not for ever.

Now the consideration of this (being added to the former) hath caused the kinges eyes to faile througħ weeping, his bowels

The kinges enemies are the very instruments of Gods wrath appointed to vex the king and his people.

Solomon repenteth.

The Lord threatneth Solomon to punish him for sin.
1. King. 11.

King Solomon

bowels to swell, his liver to be powdered out on the earth, and himselfe to swoone in the midst of his house. Neither shoulde we also, in the regard of this his great sorrow, and the miseries imminent on him, on vs, and on the people, but weepe and bowle with him, and repent, and cry to the Lord for mercy.

CAP. XXII.

*Zadoks Reede is approved and secunded touching the cause of
K. Solomons trouble. And it is so recorded.*



The former speeches being well heard & considered accordingly by the Lords assembled, Prince Zabud the kings familiar friend answered. My Lord Zadoke, I suppose, ye haue fully pierced the centre, and haue plainly revealed (though in secret vnto vs) the highest cause of this so strange metamorphosis and alteration of the king. Your words so graue and right reuerendly disposed on this occasion, wee al- towe (as wel woorthie) and commend your plaine manner of dealing in this matter, though of such waight, for howsoever it bee honourable to conceale the Kings secrets (as my Lorde the Kings secretarie will confesse) yet in this case, I hold it necessarie that those things bee manifested to vs of this assembly, no lesse then it shalbe needfull that the sicknesse and griefe of the languishing patient with the causes thereof bee made knowne to the faithfull Physician, who (at the least) howsoever he may be able or not able to cure the malady, wil neuertheless extend his good wil, endeavour his best, and with the patient health. And out of doubt, as ye haue said, so may I say, what I likewise haue obserued (being ordinarily so neere his grace, as any one els in his Court) that he hath had very lately a message sent

sent him from God, containing both a sharpe reprehension and a fearefull commination. The message was therefore irksome to him: for who may but bask, when God repproueth him: and who should not tremble at the sentence of punishment? The repproof toucheth to the quicke: but the threate dawa-
 teth the guiltie conscience: for as the one argueth a displea-
 sure for a fault committed: so the other awardeth iudge-
 ment for the same. But yet what the very cause thereof
 was, I could not vnderstand vntill now, for ye haue said it
 to be (besides all other causes) the high displeasure of God
 iustly conceived against the King and his people, for that
 the King hath, contrary to the diuine law, multiplied wines
 to himselfe in a great number: that he hath also combined
 himselfe with strange Women, yea, such as are strangers in
 Religion to vs: and that by their societie and temptations,
 he hath beene allured and turned his hart from Iehovah his
 God, then the which (alas) what can be more reprehensible,
 horrible and fearefull.* The King himselfe (saith Zadok) will
 not, at the least, he should not dissemble this matter: for the
 Prophet, who brought him this Embassady from God, de-
 liuered it not in a corner, nor staggered he to tell it to the
 Kings face, and that with wonderfull audacitie. For so God
 commaunded him to doe, and neither to feare, nor dissemble,
 nor concale any thing of that he had in charge, and he had
 his authoritie and power then from God, which emboldned
 him. Therefore the holy Prophets whom God authoriseth and
 sendeth forth into the world, setting God before their eyes and
 their duty, nothing dread the faces of mortall men in their holy
 ministry and seruice, vnto whose aspect the greatest potentates
 of the earth, which feare not the Lord of heauen, appeare but as
 sauage beasts or base things that perrish, howsoeuer glorious
 they seeme to the conceits of prophane men. So the Prophet
 beholding the King charged him, and said without feare, that
 he had transgressed and not obserued that which first David
 the Kings father receined from the Lord and had giuen him in
 charge to performe: nor that which Iehovah his God (appea-
 ring to him at two sundry times) willed him to obserue & keepe
 as he was willing to enjoy and retaine his blessings, bee sha-
 dowed

zadok pro-
 ceedeth to tell
 what the pro-
 phet said to K.
 Solomon.

The boldnes of
 the prophets.

King Solomon

Iehosophat the
Recorder findeth the re-
cord of the
matter in the
Annales.
Esa. 102. 18.

The charge
that David
gave to his
sonne Solomō
1. King. 2.

2. Sam. 7.

doined vnder the safe wings of his protection, possesse the peace both of mind and body and thenceforth prosper in his place. *Q.* Recorder, ye know well where the wordes be recorded. I pray you to turne ouer the Annales till yee finde the place and then let vs heare the wordes read openly before vs all, that we may the better consider, and compare the same with the Kings dealings, for thus must one thing bee considered with another, if we thinke to vnderstand that which we desier, and to effect the thing which to our duty belongeth. * I am here ready (said Iehosophat the Recorder) and I know very wel where this matter lyeth written. Oh how necessary and profitable is the true record of things in writing! And this is written for them that come after: that they thereof may learne to bee wise as we are taught by the writings of Moses, Iouuah, Samuel and others both learned & godly that liued before our daies. And now (my Lords all) hearken what I haue founde written by Nathan the Prophet in the Kings Annales. Most willingly (said the Lordes) therefore read on in the name of God. I finde (said Iehosophat) that after the time Solomō was annointed King in the place of David his ffather, & did sit on his throne by his fathers goodwill, aduise, consent and direction, David seeing the day to draw neare, that he shold rest with his ffather, he called Solomon, and charged him saying: *I go the way of all the earth: be thou strong therefore, & shew thy selfe a man: keepe thou the watch of Iehovah thy God, that thou walke in his wayes, & keepe his statutes and precepts, his iudgements & his testimonies as it is written in the law of Moses, that thou maist prosper in all that thou doest, & in every thing that thou medleest withall. That the Lord also may make good his word which he spake vnto me, saying. If thy children take heed to their wayes, that they walk before mee in truth withall their hearts, & withall their soules, thou shalt not be without a man on the seate of Israel. And all this the kings ffather tooke from that holy Oracle which Nathan had before that time brought him. Wherein the Lorde had certified David, that Solomon his sonne should build an house for his name and hee saide: he shall build an house for my name, & I will establish the throne of his kingdome for ever. I wil be his father & hee shall be my sonne. And if hee sinne, I will chasten him with the rod of*

of men & with the plagues of the children of men: but my mercy shall not depart away from him, as I tooke it from Saul, whome I have put away before thee. And thine house shall be established, & thy kingdome for ever, before thee, even thy throne shall be established for ever.* After this I find it recorded againe, that the Lord appeared in Gibeon to King Solomon in a dreame by night. While he yet walked in the ordinances and waies of David his father. And the Lord said. Aske what I shall give thee & the King said: Thou hast shewed unto thy servant David my father great mercy, when he walked before thee in truth, in righteousness & in plainnes of heart with thee: And thou hast kept for him this great mercy, that thou hast given him a son to sit on his seat, as it is come to passe this day. And now, O Lord my God, it is thou that hast made thy servant King in steed of David my Father: And I am but young & wot not how to go out & in. And thy servant is in the midst of thy people, which thou hast chosen: & verily the people are so many, that they cannot be tolde, nor numbred for multitude: Give therefore thy servant an understanding heart to iudge thy people, that I may discerne betweene good & evill. For who is able to iudge this so mighty a people. And this pleased the Lord well, that Solomon had desired this thing. Therefore God said unto him, because thou hast asked this thing, & hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies: but hast asked for thy selfe understanding & discretion in iudgement: behold, I have done according to thy wordes. Lo, I have given thee a wise & understanding heart, so that there hath beene none like thee before thee, neither after thee shall any arise like unto thee. And I have given thee that, which thou hast not asked, even riches & honour: so that there shall be no King like unto thee in all thy daies.* And if thou wilt walke in my waies to keep mine ordinances & my commandements as thy father David did walke, I wil prolong thy dayes, &c. Again I find it recorded that when the King had builded the Temple, and had prayed to the Lord, that it would please him to sanctify the same for his name &c. The Lord appeared unto him the second time and said I have heard thy prayer & thine intercession that thou hast made before mee. For I have hallowed this house which thou hast built to put my name there for

1. King. 3. 6.
How David
walked with
God.

Solomons request.

The Lorde
granted him
his request, &
moreover of
his louing
mercies.

1. King. 9. 2.

King Solomon

ever. And if thou wilt walke before mee, as David thy father walked in purenes of heart & in righteousness, to do all that I have commanded thee, & wilt keepe my statutes & my lawes: then will I stablish the seate of thy kingdome upon Israel for ever, as I have promised to David thy father, saying, Thou shalt not be without a man upon the seate of Israel.

zadok sheweth how gracious the Lord hath beene to Solomon and his people.
1. King. 10.
To what end God giveth good princes.

* Lo (said Zadok) ye see how gracious the Lord our God hath shewed himselfe to the King, and by him unto the people of Israel whom the Lord hath chosen, and to whome therefore it was his pleasure to give vs such a King (as the Queen of Saba in the due consideration thereof said) for godly kings are adorned, and given of the Lord, for the prosperity and peace of them whome his grace loveth. And as by him they raigne, so is hee carefull to defend them from euil, and to leade them forth in all goodnes by his wisdom and providence. Whereouer this is an especiall grace of God bestowed on such Princes. For without this, the wisest man liuing can neither follow the good nor eschew the euill in this flattering and guilefull world.

* But read on gentle Iehosaphat: Is there not somewhat els? Yes (quod Iehosaphat) and thus the Lord added on the contrary part But if ye & your children turne away from me, & will not keepe my commandements & my statutes, which I have set before you, but go & serue other Gods & worship them: then will I weed Israel out of the land which I have given them, & this house which I have hallowed for my name will I cast out of my sight, & Israel shall be a proverb & fable among all nations: & this house shall be take away: so that everyone that passeth by it shall be astonished & shall hiss: & they shall say why hath the Lord don thus unto this land & to this house? & they shall answer: because they forsooke the Lord their God which brought their fathers out of the land of Egypt, & have taken hold upon other Gods, & have worshipped them and serued them: therefore hath the Lord brought upon them all this euill. * Then answered Zadok, ye haue reade enough of this Argument. Lo, (my Lordes) as in the former member, the Lord hath declared his diuine loue and great mercies both to the King and his people, and generally to all them that beleeue in him and walk in his waies, so in this last

A commination on the Apostates and disobedient,
1. King. 9. 6.

fer, he sheweth how much he hateth and abhorreth them that apostate from him, follow after other gods, and bee disobedient vnto his will. For the Lord is a zealous God visiting the sins ^{Exod. 32.} of the fathers vpon the children vnto the third and fourth generation of them that hate him: For hee cannot suffer or abide sinne and iniquity (as both Moses and Iob haue truly testified) seeing that the committing of a sinne is a proud contempt of his law: neither wil he winke at the vngodly in their iniquities being such as depart from him and set his commandements at nought. Therefore he doth neither in loue respect them, nor in mercy regard them: but as a Judge inextinguishable and a Lord most righteous, he detesteth their waies, beatech them with afflictions, reiecteth them, casteth them downe and destroyeth them, yea be they neuer so wise, wealthy, royal, famous, strong, and glorious, he will (notwithstanding) speake to them in wrath ^{Psal. 2.} and vex them in displeasure, he shall beate them with a rod of iron, and teare them in peeces as a potters vessell.

* Note this ye that haue tasted of the goodnes of the Lord ^{An admoniti-} in the aboundance of his mercies, and take heede that ye nei- ^{on not to de-} ther turne away from him, nor disobey him, nor forget him, ^{part, nor forget} vnmindfull of your duties, lest peraduenture before he giue you ^{God.} true repentance, he sodainly come vpon you as a theefe in the ^{Psal. 50. 22.} night, and all to teare you as a ramping Lyon, and there bee none found to rescue or deliuer you. Neither is it good that any man should presume on this that God hath yet bene mercifull in the end, and hath grationally pardoned one or more that haue so sinned and offended his maiesty, when they haue repented: for as godly Repentance is not in the will and power of man: but is the gulf and worke of God, on them onely which bee ^{Against pre-} well willing to pardon and receiue again by repentance: so who ^{sumption.} is hee that knoweth (when he presumeth to sinne in hope of mercy) whether it shalbe Gods pleasure to giue him repentance and to receiue him to mercy yea or no? Was not this the destruction of Cain the sonne of Adam? Because hee had seene the Lords great mercy on his parentes, which were pardoned in the promised Seed, he presumed on the same and murdered his brother: yea albeit the Lord in iustice did both threaten

King Solomon

and iudge him: yet hee saide: *But is mine iniquitie more then that it may bee forgiven?* Nevertheless the Lord cast him forth from the upper face of the earth a fugitive and vagabonde, and in the ende recompenced him for his brothers blood. This was also the sinne and overthrow of Saul whome God cast away before David: For notwithstanding the Lordes commaundement given him against Agag and the Amalekites, hee presumed to preserve that which was by the divine decree prepared to the sword, the rather to content his covetous minde, thinking that yet the Lord would have dispensed with him, and winked at his folly. But Samuel saide hee was a foole, in that hee transgressed the word of the Lord and that therefore his kingdome should be taken from him and given to another. In this

Num. 22. 28.

sinne offended Baalam, and was both reproved of his owne Ass, and afterwards destroyed among the Lordes enemies. Worthily therefore did the Kinges Father pray unto God, to keepe him from presumptuous sinnes.

CAP

CHAP XXIII.

Azariah telleth of the kings ingratitude to God. The Lordes counsell and consent that praier be made for the king: that the best be construed of him and that his wordes be neuerthelesse worthy both the collection and preservation.



Adoke hauing thus considered and ad-
vised, to dissuade al other men from pre-
sumptuous sinnes, and so from destructi-
on: Azariah the chiefe Prince answered
and said: Ye haue right wel said (most re-
uerend Father) and semblably remem-
bered the words so worthily recorded. Wh
that the King had well obserued and kept those holy comman-
dements and walked in the waies of the Loyde, as did David
his father, and as himselfe at the first did, to the glozy of God
and the instruction and peace of his people! then had it beene
well for himselfe and profitable for vs all, for they that obserue
this, want no manner of thing that good is. But the contrary
perpetrated and wrought, and now at length reuealed, the
seareful wrath of God appeareth, & his hand is already stretch-
ed forth: neither is there found a man to stand vp in the gap
(as sometimes Moses did with our fathers, and as Ik. David
did in his time for vs) to pacify this deadly ire, that wee perish
not. For as there is no safe contending with the Lord, so are
we not able to answer him one for a thousand. And this is
such a griefe vnto the King as will sticke by him in the bone
faster then that we shalbe able to remoue it. For as they which
haue once surfeited with pleasant meates, are thereby occasi-
oned to be grieved and to lament the same some long time ther-
after, (though at the present they think themselves neuer ther-
of satisfied): so the King hath in these pleasures and the desires
of his flesh so gluttet himselfe (as it is apparant to vs now) that

Deut. 28.

Salo. 5. 7.

King Solomon

he hath thereby not only prouoked God to anger, but also quite spoiled the right constitution of his health. He may therfore alas with Esau lament, but too late and say, as we haue heard him tell of the vngodly, *We haue ouer wearied our selves in the way of destruction; what good hath our great pleasures brought vnto vs &c.* But I pray you (right noble Iehosaphat) let this also be written and recorded for them that come after, in such manner and forme as the most reuerend Father Zadocke, hath befoze declared it, I meane touching this last and greatest cause of the kings sorrow, which commeth of the displeasure of God towards him by reason of his heinous offences, and aboue them all, for that he turned away his heart from God in these his elder daies. * It shalbe done (said Iehosaphat) with al speede and fidelitie. And yet (as we see) the king hath somewhat declined from the common course of men in this world. For the greater part of them in their youth are wanton, licentious, addicted to diuers baine lusts, and little regard the power of God, and the holy religion the which they esteeme a thing only incident to old age, wherein men be more contemplatiue, and yet neuerthelesse, wee also see, that of them there be some, which in th'end are reclaimed, do repent, come home and serue the Lord and so are more religious in their mans estate, or rather in their old age, then euer they were in the daies of their youth. But the k. in all the time of his youth (being vnder the education and nurture of his father David, of Bethsabe his mother, and of Nathan the Prophet) did well remember his maker, and therby behaved himselfe in all things most worthily. He was a graue wise man euen in his yong yeeres, for he hearkened to his father when hee taught him, and to his mother when shee schooled him, and to wisdome when she directed him. Oh how wise was hee in his youth! filled with heauenly vnderstanding, as with a flood, his minde couered the whole earth and filled it with grane & darke sentences, his name went abrode in the Isles and for his peace he was well beloued. The countries meruailed at him for his songs, proverbs, similitudes and interpretations. By y name of the Lord God, which is called the God of Israel, hee gathered Gold as Tin, and had so much Silver as Lead. At this notwithstanding as it hath been with great grief declared by the most reuerend father: so must it be also recorded here by mee. (for I cannot

Sap. 5. 7.
It was Gods
pleasure that
aswell the
faults as the
vertues of his
childien shold
be recorded
and remem-
bred for the
posterity.
Iehosaphat.

Eccles. 12. 1.

Eccles. 47. 14

An example of
Solomons in-
gratitude to
God after his
large gifts.

cannot dissemble it or passe it ouer) that the King hath bowed his
 loines vnto womē, and hath been overcome by his body and turned a
 way his heart from the Lord. And therein shall appeare to all po-
 sterities a most notable example of the kings ingratitude and
 disobedience against God, and therewithall, a fearefull example
 of the diuine iudgements, to teach all others to take heede how
 they forget God and anger him with disobedience after all his
 large bounties towarde them. For besides the examples of the
 Elephants, Storks, and other beasts and birds without reason
 the earth which hath no sense, shall worthily condemne him.
 For the very earth receiuing good seede of the sowers
 hand, yeeldes him againe in recompence and token of thank-
 fulnes, a farre greater quantitie, as some thirty, some sixty, soe
 an hundred fold: teaching both how ready men should be to re-
 quite benefites receiued, if they may do it without iniury, espe-
 cially how thankfull to God, of whose hand they haue receiued
 both life and liuing, and also to fly that monstrous sinne of un-
 kindnes: then the which no sinne can be greater, for within it, is
 comprehended euery other sin whatsoeuer, either against God
 or man, either to giue or not to giue, it is in a mans owne po-
 wer: but to recompence or requite a good turne it is of duty re-
 quired. And there where power or habilitie wanteth, a good
 minde is accepted. Oh God! how many graces, blessings and
 wealthy gifts hath the kings grace receiued of the Lords hand!
 neuer king had the like befoze him, and it is said (which wee be-
 lieue) there shall neuer any succede him comparable to him
 in all these things. Wherefoze shoulde his thankfulness to God
 haue been greater, & far aboue al the rest. For of him to whom
 much is giuen, is much required. Againē shall not the paine of
 such unkindnes excee the punishment of others: it is much to
 bee feared: and the mighty shall bee mightely tormented.
 Wherefoze the King vnderstanding this, is right sorrow-
 full in his soule: Neither can wee bee merry and glad
 as wee haue beene sometimes in the flourishing happy daies
 and prosperitie of our King. * Then Zadoke the high
 Priest (whome for his grauitie all the Lordes did reuerence
 and for his wisdomē they did gladly heare) replied againe

zadoke yet
 speaketh for
 the King,
 whome wee
 should not con-
 demne as a
 reprobate.

King Solomon

again and saide. Yet may we not so condemne the king, as if hee were bitterly cast out of the fauour of God, for truly hee expelleth great tokens of repentance every day. The King is excellent wise, but yet the king is a man, neither is a man so perfect in this life, but that not onely hee hath infirmities, but also many imperfections. Yea as the fairest day hath his cloude, the sweetest honey a prick, and the finest wheat his bzarne: so hath the best man liuing on this earth his fall and fault. But this I confesse, that seldom there hath bin seene in so wise and holy a man, so foule a fault: and I esteeme the fault so much the more, by how much the king was wise and excellent before others. For as y least blemish wil appeare in the fairest face, so a little fault shalbe esteemed much in a wise man. How much more this monstrous sinne, in the wisest of all men, which hath his eyes in his head to foresee and to prevent dangers then, when the foole runneth forth without knowledge to his own shame and confusion: Surely the King hath been in this wonderfully overtaken. An example of mans insecurity vnto all other men, how wise, prudent, or politike soeuer they bee, and a caueat for them to beware they fall not, then when they thinke themselves to stand most assuredly. For securitie is a deceitfull hagge, and will cast men sodainly into dangers, when they imagine themselves most safe and sure. * Indeepe (said the Princes) this thing being so indiscreetly handled by so wise a King, wilbe an exceeding blot to his honour, a slander to the holy religion, a shame to his Princes, a plague to his people, an encouragement to his enemies, and an euill example for the posteritie, and yet it shalbe (as it is conuenient) in the Record left vnto them. For we may not be soūd false witnesses therein. Alas, that euer we should with these our eyes behold such abominations, with these our eares heare such euill reports, & with our hearts feare in these dayes of such things as are threatened and like to fall on vs!

Holobest (said Zadoke) there is some hope in that I perceive the king doth not only feel in his heart the severity of the diuine wrath & foreseeeth the misery that is threatened & thereof is sorrowfull: but also knowing what is best to bee done

(as

The King is but a man & hath imperfections and infirmities

A little fault appeareth great in a wise man

A caueat.

Security.
The princes verdit of the Kinges fault.

zadoke telles that the King is contrite and sorry for his sins and so repenteth.

(as his father David did, when he had sinned and was repro-
ued by the Prophet) hee is wonderfull contrite and grieved
in heart for his finnes, which he now hateth and condemneth
in himselfe: hee is humbled on the earth, and couered with
sack-cloth and ashes: hee maketh strange confessions
of his life and behauiour. Hee abandoneth all the delights of
the worlde, which hee esteemeth and calleth vaine, and hence-
forth doth assay to dedicate himselfe anew vnto the Lorde his
God, against whom he hath faulted. And as hee hath taught,
that the iust man falleth seven times in the day and riseth a-
gaine: so hee knoweth that his onely way to rise, is by faith-
full repentance, the which the Lorde hath promised to preserve:
keepe in store and to give vnto them that bee his chosen, that
thereby they may passe vnto his hill in safetie, howsoever the
aduersary hath beset them and battered their faith with sinne,
and thereby occasioned them to be beaten with the rod of men,
which is yet so necessary in them that fall, that therefore they
should not be ashamed to repent, but ashamed to sinne. Neither
doth the king despaire of mercie. * Lorde God, (sayd Benaiah)
and could it be, that so wise a person should so fall? May it bee
lawfull for vs to inuestigate the causes of this thing? * It
hath bene already sayd (answered Zadok) that the king was
yet but a man. If hee had been God (as hee is not) he would
not haue fallen in this sort. Other causes of this declination in
the king, are knowne onely to the Lorde, who wil hereafter
(I doubt not) also reueale the same in the due time. And yet it
may be, howsoever wee haue cleared our selues of all heynous
crimes and offences, both against God & the king in those our
owne conceits, that the cause of the kings fall hath risen partly
from some of vs: partly by some thing committed in and a-
mong the people, in whom are oftentimes found that which
prouoketh the Lorde in displeasure to take away those blessings
which in his louing mercies he had bestowed on them, and so
such kings and Princes by and vnder whose government they
haue, and might haue enjoyed long peace and prosperitie.
But for this time, let vs in all sobrietie cease to search after
those hidden things too curiously, remembryng that the king
himselfe lately abused; Search not out the things which are aboue

Benaiah.

zadok telleth
the causes of
the kings fall.Sometimes the
sinnes of the
people are the
cause of the
trouble and
plague of their
princes.

thy

King Solomon

Praye for the
king, and
speake well of
him,

pro. 10. 23.
Solomon hath
declared many
arguments of
his repentance.

Solomons
wordes and
sermons are
meete to bee

thy reach and capacitie. And let vs commit this with the successe thereof vnto God, who hath appointed these and all things else to succeed and come to passe by his Providence, after his owne will, for his glorie, and the good of his cholen, howsoever. It appeareth vnto vs, that the King hath therein offended, and in whatsoeuer sortie they appeare vnto men. And let vs haue a chiefe care, that our Willes bee made and conformed here in earth to his will in heauen in all things. * Furthermore, as we be bound both by the law of God and a good conscience, let vs neither forget nor omit to pray, and make intercession vnto God for the King, both daily and hourely, and therewith both commaund & excite the Congregation & people to doe the like. It may be the Lorde our God will heare vs, and be mercifull. Let vs also speake well, and the best of the King, euen in our priuy chambers; and wish him good in our hearts: and so much the sooner, because hee is the Lordes anointed, and at this present setteth not himselfe in wickednesse, nor maketh a mocke of Religion and good admonition as did Pharaoh when hee saide: *Who is the Lord?* or as those vngodly, which iest and contemne correction, and haue a delight in their sinnes. But rather he is contented to heare, to bee ruled, to be reclaimed and to be directed by the wisdom of that diuine Spirit as (himselfe hath sayd) the wise-man is wont to doe. And therein (as vnto vs it appeareth) hee hath exprest many arguments of a true repentant heart both in his gesture and manner of life. Neither are his sermons, wordes and speeches to be neglected or forgotten: being right worthy the noting, obseruation and memoize of all men. For as they sanour of the holy spirit: so are they vttered with such wisdom, discretion, grauitie and deepe affects of the soule vpon this occasion, that they doe not onely argue, and declare the Kings true repentance: but shall also teach, instruct, admonish and mooue the heartes of all Gods people to feare God and serue him with reuerence, and therefore shall be right profitable for the holy Congregation and worthy preservation for all posterities. Let vs therefore call those his *Wordes*, and *sermons*, vnto remembrance, let vs collect and write them in a Booke, and let vs (after our power) conserue them or some part of them

them in the sacred Register among other the kings wise para- collected and
 bles, Proverbs, graue sentences, Prophecies, and holy songs preserved.
 Let vs neither defraude the King of that he hath deserued, nor
 withhold from the holy Congregation, that which to the same
 belongeth, nor appeare negligent in our dutie to bee performed
 to either of them. And as in this, wee shall serue the Lorde,
 honour our King, and benefite the Church: so by those his
 words and sermons (being thus exemplified) he shall be moze
 commended and prayled of the Saints, then by the worldly
 glory of his Throne: no lesse wise then those wise Princes,
 Patriarks, Sages & Seers, which are much moze esteemed
 for their graue sayings, words & writings, then exalted for their
 great conquests and worldly riches. * Then said Elioreph the
 kings Notarie, right worthily spoken (reuerend father) for in-
 deed the words of the king are such as are in all things conso-
 nant to the veritie, and shall witnesse for euer the kings coniti-
 on and true conuersion vnto Iehovah his God after his sinne
 committed. Moreover, they shall be preached as fruitesfull and
 godly sermons in the Church, to teach, admonish, exhort, re-
 forme, conformance, comfort & instruct them that come after vs
 in the feare of God and the obseruation of his Lawes, the
 which is (as the King hath often and yet dayly teacheth) that
 which chiefly appertaineth to every man, and is required of all
 men that liue in this world: Therefore my selfe with the con-
 uenient help of Ahia my fellow Notary, and with the aduise of
 my Lord the kings Recorder, will gladly endeuour this thing
 to effect, In the Name of God, whom we beseech to
 looke vpon the King, and vpon his people
 in the abundance of his
 louing mercies.

Elioreph the
Notary.

Eccles. 12.

CAP.

CAP. XXIII.

*Obiections, and exceptions against Solomon, and his words
and deedes, the which the Princes endeuour to defend.*



After that the whole assembly of king Solomons Lords, were thus disposed and agreed in counsaile, that the kings Words (which hee in this time of his troubled spirits, and thencefoorth did utter and speake before them) should be called into remembrance, considered of, and kept in the holy Register among

Abiather the
priest,

Obiections a-
gainst Solo-
mon and his
words.

other the diuine monuments of the Church (as it is before declared) Abiather, which sometimes had ministred before the king, in the steepe of Zadok, stood soorth, and objected to the decree, after this manner. But (my Lords all said hee): I am much afraid of this, that many in the posteritie will the lesse esteeme, or at the least doubt, of some other things, which are noted in the holy Register, when vnto the same wee shall adde and combine (as of equall authoritie) those matters of the king, the reuerence of whose person, and the authoritie of whose Words, I haue (euen with these mine eares) heard some wise-men to call into question: and whereof they are wont to say to them that commend the king and his wordes: yet praise not the vnworthy because of his riches: nor his wordes by reason of his wealth: Is not a green apple tree bearing fruit, better then the dry Cedar of Lybanus lying on the ground? & is not a living dogge preferred before a dead lyon: and what is that person to be esteemed, or his words regarded, which hath distained his wisdom with foolishnesse, and polluted his honor with vngodlinesse. For truely, as when women deck themselves, they endeuor to choose the best glasses and cast away others which are polluted or deceitfull: and as schollers to write doe set before them

thein not ragged, but plaine and perfite copies to learne by: so in the Church, or in the Common-wealth, should onely those examples bee proposed for imitation and instruction, which are the holy deedes of worthy men. And as that worke is most praise-worthy in the which both the Arte commendeth the matter, and the matter the Arte: so those *Sermons and wordes* are alwayes best meete the conser-
The perfecti-
on of the per-
son should
ioyne with his
wordes.
 uation and obseruation, wherein the worthinesse of the per-
 son commendeth the *Words*, and the wisdom of the
 words commendeth the worthinesse of the person. Neither
 should wee praise that too much, which is polluted in part,
 lest unhappily the vnwise that knoweth not to put differ-
 ence betweene the good and the euill, will take and vse as well
 the one as the other: for although the wise and prudent
 are wont to make choise of the waters whereof they drinke,
 knowing that all Fountaines are not of one goodnesse,
 operation, and vse: yea, and be as the Bees which make ho-
 ny (and not posson) of euery herbe: yet the foolish which can
 not discerne or make difference of things, will bee ready
 to take those waters which byede fury and madnesse, and
 procure death, and with the Spider will make posson of
 the sweetest flowers. It may bee, that some of you (my
 Lordes) thinke, as I haue sayde, would yee bee as plaine
 and simple to deliuer it forth as I am. What say yee
 to that which I haue objected?

When stood forth the most reuerende Father, and
 as the mouth of them all (for they all willed him to giue
 an answer) bee spake and sayde. By your leaue, Abia-
 zer: As hee that commendeth another but sparingly, see-
 meth to want his owne prayse: so they that condemne
 other men rashly, seeme to enuie their happinesse. And
 truly as the slouthfull dogges doe barke at euery one whom
 they know not, whether hee bee friende or foe to their ma-
 ster: so there bee certaine ignorant persons, which carpe
 at all that themselves vnderstand not, bee it neuer so ex-
 cellent and good. Again, there bee many vncharmed
 tongues, which vse to speake euill of that which they know
 well to bee good.
zadok answer-
eth for the
king against
Abiathers ob-
jection.
Contemners
of other men.
Vncharmed
tongues.

These

King Solomon

Haters of that
which is good.

Envious per-
sons and slan-
derers,

unprofitable
persons.

Who to praise
& whom not.

These will contemne the honey together with the pricks: they will condemne true men, because there be some theewes. & they dislike al things in respect of the fault of some things. There be others, which beare euill will at Zion, and therfore blaspheme the holy religion of the childezen of Zion: neither are any of these disposed (vpon occasiō) to yeeld the due either to God, or to the king: but strue in their vnquiet spirits to derogate frō both: & so to draw frō this most princely person (I meane *h.* Solomon) and his most excellent labours, *Sermons*, and *Doctrines*, all the honoz, credit and estimation which to either of them iustly belongeth: whereby they are become both vnprofitable to themselues and hurtfull to others: so; thereof it is, that both themselues neuer séele the sweetnesse and comfort of those most soueraigne and healthfull solaces therein prouided and proposed vnto them; and many others (especially the ignorant and ouer credulous) are and shall be iniuriously defrauded also, as well of this the kings *Solace*, as of many other things godly, wholesome, profitable and necessarie, the which the true-hearted and faithfull of the Lord doe and shall thereof gladly reape and enjoy to their exceeding great good and highest consolation. These aspire not to the true happinesse themselues, nor would that others should attaine the same: wherein they resemble those idle and wayward dogges, that lying in the maunger, will neither eat the hay, nor suffer the labouring Ass to feed thereof. But right iudgement and reason resolve, that albeit it is not good to praise them much, which of their owne accord are apt to baine glozy (as we may not tickle them which by nature are giuen to excessive laughter): yet, meete it is, that wee praise the praise-worthy, and vpon an occasion prouoke them to laughter which are ouer pensue and sadde: that wee yeeld to every man his due: as honoz to whom honour, loue to whom loue, feare to whome feare belongeth: lest as in the former, we should prouoke to vice which resteth in extremities: so in the latter wee should discourage from vertue which holdeth the meane: and so declare our selues so vnjust in th' one, as wicked in th' other. * Therfore, although that both soueraigne Lord, K. Solomon, and those his *last words* haue already both deserued in themselues, and obtained among the
golly.

godly-wile, both credit and authoritie sufficient: yet, vpon this necessary occasion, I shall be alwayes ready (as my dutie is) to pleade for the defence both of th'one and the other, not standing his vnhappy staine with those transgressions and sins, and so much the sooner; because (being both an eare and an eye witnesse) I can best testifie; and (being the High-priest) I can or should well discerne both of the one and the other, without partialitie or corruption in iudgement. Nor doe I doubt (my good Lordes) but that yee all will consent with mee in the same, as farre as truth will warrant mee to pleade for my Lord the king: Surely, I would not exceed the boundes of truth, nor endeuor to defend or excuse sinne in any person, be hee high or low.

The credite
and estimation
of Solomon
and his words.

* And well worthy (most reuerent Father) said the Prince: nor is it meete, that any of vs all should presume to a-
trouche that for truth which is a false lye: for as he which beareth false witnesse against a man (as the king hath said) bring-
eth forth lyes, and is a very clubbe, a sword, and a sharpe arrowe: so should wee be, if wee should produce any thing, besides the veritie in any thing, much more in those matters which concerne the kings Maiestie: the which the Lord forbiddeth: for besides many other reasons, we shall through such vntuthes not onely hurt the King, and delude his people, but ouerthrow our selues. But may wee vnderstand, (most reuerend Father) by sound report, what all those things are, that be or may be objected against the king and his Sermons, and words which might impayre the credit of the one, and the authoritie of the other? It is good to withstand the beginnings of mischiefes: for if such conceits haue already entred the eares and mindes of men, what may wee thinke will thereof ensue in proceesse of time, if there be not a preuention: ye knowe the common aduise, *Withstand the beginning of a maladie, els the medicine will too lately be applyed.* But as a worde spoken in due season, is like apples of gold in a graued worke of siluer: so the testimonie which we shall exhibite with you vnto the king, in this opposytune time, shall be pretious, and full of excellent beautie in the face of them that feare the Lord, in time to come. Therefore, as Abiather hath ministred vnto vs the
occasion

The prince
consent to
Zadok in the
kings apos-
tolic.

King Solomon

Abiather re-
porteth what
he hath heard
obiected a-
gainst the
king and his
words.

The words,
the liues, and
behaviour of
princes are ob-
serued of the
people.

An admoniti-
on to princes.

occasion of this question : let him also declare heere before vs all what hee hath heard, or may imagine to bee obiected against the king, and those the kings words. And let him also say, what he feareth may yet be further excepted to the same, alwayes provided that modestie be not transgressed. Then answered Abiather: *My Lords* (saying alwayes the kings reuerence, and the credite of his wordes, with the pleasure of your honours) I will speake as the resounding Echo, (reporting rather the wordes and speeches of others, than any of mine owne) : so both against my *Lozde* the kings Highnesse, and also against his *sermons* and *words* I haue heard, of late, some (and that not meane, nor ignozant, but great personages and prudent) largely to obiect. Neither may any of vs thinke otherwise, but that the king, and his wordes and life are obserued and noted by others, not onely his friends, but his enemies also : and so much the sooner, because hee is the King, on whom before all others, the eyes of all the people are bent, as on a famous citie set on an hill : or as on a light on the table. And truly the errors and meane faultes of Princes (whose liues are set forth to bee seene, obserued and followed of many) appeare often wonderfull great, as in the face of a man a little webbe or scarre is sooner seene and disliked, than a farre greater spot or blemish in any other the parts of the body. And then, as the eclipsing or defect of the Sunne bringeth a great annoyance to the earth, and no lesse calamitie to men, and other inferiour creatures : those faults and errors of the king, who should chiefly direct all others to the common god, and highest felicitie engender no small perturbation and other great inconueniencies in the affaires of his Kingdome and Common-wealth. Therefore it is meet, that the king, and such high estates do walke aduisedly, both in word & deed, with honourable behauior : and that Princes bee right wary, that they neither doe nor suffer to be done any thing which themselves would not that the people should not obserue or imitate, or iustly dislike in them : aboue all, they must regard, that they neither commit nor command any thing contrary to the Law of God, and the honour of that place wherein they that stand are called *Gods* : because they represent the *Majestie* of God,

God, and raigne by his prouidence and power, to doe equitie and righteousnesse vnto the people. And heerein obseruing dutie they stand beyond of all dreade, honoured of their Subjects and others, and goe forth most couragiously in their lawfull enterprises, no more respecting the sinister talkes of their malicious enemies, then the great barbed horses feare of those little Curres which barke at their heeles. But when these rules bee neither obserued nor followed, both the honour of the place is distained by those persons, and themselves in fine requited with obloquie and diffame. For as the great ramping Lyon so greedy of his pray, is made afraid both at the crowing of the Cocke, and at the sight of the Cockel-combe: so many mightie and high Potentates of the earth in the knowledge of their owne slidings haue been wonderfully annoyed and astonished, both by the hard reports of very meane persons, and by their churlish behauior towards them and their honor vpon such occasions. And I doe no lesse feare, that both the reports which are carryed abroad, and the opinions of men with their demeanure occasioned thereby towards the King, hath both much disgraced his high magnificencie, and disquieted his happy peace. Moreouer, there be, which stick not to except against his gouernment. For as the rule wherby men worke, must first be made straight and plaine, befoze the worke can thereby be either corrected or directed: so a prince ought to be free from all heinous vices: yea, it is required that he be perfect and sound in all princely vertues, befoze hee be able to rule well or to correct, or to direct others. Neither indeede (amongst the wisest) haue such persons bene esteemed worthy to beare rule, in the affayres of a Kingdome, or to instruct guide, and direct others, in the Church, which haue not thoroughly subdued their affections, restrained their appetites, abandoned their lusses, and bridled their naturall passions. Truly these, and such like are the ordinary matters now in question, and much ruminated among the very rusticall and Countrey people, in such sorte, as the eares of them that heare the same may glouue, the King himselfe may bee soze, and all wee of his Court utterly alhamed.

King Solomon

Obiections a-
gainst King
Solomon.

1. Sam. 10. 6.

And first against the king himselfe there be which thus object. *Although that King Solomon hath in his time farre excelled all the kings in the world in wisdom, wealth, glory and other things of the highest request: yet beyond all expectation, he hath wonderfully transgressed & sinned against God, against his people, against his own honour.* And with this they bring forth against him all what soeuer my Lord Zadok hath saide before, and a great deale more. Wherein they point at him, as at one of the fooles of Israel, farre vnmeet the dignitie of his place, honoz of his calling, and reuerence of his Age. for, as he best knoweth the nature of all hearbs and beastes, hee should in this (they say) haue imitated the nature of either the hearbe, or of the beast *Chamaelon*: whereof the one will euer change the colour of her leaues to the qualitie of the place wherein shee groweth: and the other will resemble the colours and shewes obiected. Thus it was saide of Saul, as soone as Samuel had anointed him for King ouer Israel, that hee was changed into another man. Thus also our Lord the king behaued himselfe after that hee was anointed and proclaimed King in the place of his Father David: and thus hee should haue worthily continued and retained the honour of his place, especially in his elder yeares, wherein is required sobriety, grauitie, holinesse, wisdom, zeale, and perfection. This the king knewe well-enough: for hee wanted no wisdom, no knowledge, no vnderstanding, no iudgement. But that notwithstanding, hee abused both his calling, place and age, whereof it is, that as they which come out of hote bathes doe sodainely coole more vehemently, and as that water which hath bene once heate, seemeth to bee more colde then any other: and as they most deadly hate one another, which haue bene sometimes friends when they fall at variance: so turning himselfe from the Lord his God, and from the vse of those princely and herotical vertues, wherein hee was first exercised; hee is esteemed execrable wicked in the eyes of wisemen. Therefore, *There be among them, which doe not onely call into question his election, and remission, but also doe iudge him a person prophane, reprobate and damnable, and so not meete to bee a King, much lesse*

leffe to bee the King of Israel. For as the iudgement of the tree is taken from the consideration of the fruite, and of the fountaines by the taste or vse of the waters: so gather they this censure from the consideration of the kings life and demeanour, for whiles a man continueth wallowing in sinne, without true repentance, he declareth no pardon: and he whose sinnes are not pardoned hath none hope of health. Againe, he that repenteth not of his sinnes when he hath sinned, is a prophan person, he that obtaineth not mercy is a reprobate: and he that is shut out from saluation is damned. *Polowest, the Lord forbidde, that this thing should bee found or fully proved in our Lorde the King of Israel.* Perence, also they object against the *sermons, wordes, and doctrines* of King Solomon, as of fruites vnwholesome growing of such an euill tree. For neither could his vnderstanding (as they say) henceforth be perfit to this purpose: for as they which sodainly turne themselves to the shadow which haue seene the Sunne, haue their eyes dazeled and cannot as yet see cleerely: so it cannot be, that he which hath turned away his minde from spirituall contemplations to the obscure lusts of the flesh, should so soone afterwarde bee of perfit vnderstanding in those heauenly mysteries and diuine doctrines. And heere it is remembred, what the King himselfe hath sometimes saide: *That wisdom* *entred not into a wicked soule, nor dwelleth in a bodie that is subiect to sinne.* Therefore they from hence argue: that the King in this time is not replenished with the perfit wisdom, and so can neither viter, nor teach wisdom vnto others, by any deedes or wordes of his. *But yet they are moze bolde on these their assertions, because the King hath not of late vsed the most holy Name Iehovah, which is proper to the Almighty, either in his priuate talke, or in those his *Wordes* which hee hath lately vttered before his Princes, or in that Booke of his, called the *Song of Songs*, which they holde and will esteeme a cause sufficient, that both those his *Wordes*, and *Bookes*, should be not onely suspected, but also reiected as prophane, and unprofitable for the Church of God. *Pea, they*

Exceptions to
 Solomons doctrine and
 words.

Solomon hath
 not presumed
 to vse the
 name Iehovah
 of late.
 The booke of
 the Ecclesiastes
 not well
 vnderstood of
 many, wherof
 it was that so
 many euill
 opinions haue
 bin fathered
 thereon.

King Solomon

say inioyner, that from hence (as from a bitter roote) will issue
 forth sundry monstrous opinions and dangerous doctrines,
 by the which, the most prophane persons shall strengthen their
 prophantes, the vngodly their impieties, the superstitious
 their superstitions, the sinners their sinnes. Wherefore (as we
 are of Israel, and ought not to be polluted with the manners
 of the heathen) so shoulde wee before all others abandon those
 and such like woorks and wordes, which corrupt good manners,
 and that kinde of learning which confounds the good constitu-
 tion of a mans health, and hasteneth his destruction, as for
 the conseruation of bodily health, the Physicians doe aduise
 men to eschew those daintie meates which prouoke them to
 eate when they are not hungry, and those delicate drinckes
 which tempt them to drinke being not thirstie. And of this
 kinde they object, that the king hath much spoken in this
 his olde age. But howsoever it bee, wee may bee sure of
 this, that as the best wine looseth his verdit and grace,
 when it is infused into soyle and filthy vessels: So the wordes
 of the king be they neuer so good and profitable (in right esti-
 mation) shall by this his vngodly life and polluted behaviour,
 loose both their right grace and commendation in the iudge-
 ment of all men. I am right sozy I was occasioned to say thus
 much of my Lorde the King, and of his *Sermons* and last
Words.

Azariah for the
 king, and his
 words.

Then answered Azariah (in the behalfe of all the o-
 ther Princes) Indeed (as yee haue saide) there may bee ma-
 ny things objected, by such, as being not onely ignorant and
 neither able to discern betweene things holy and prophane,
 & so perceiue not that the fault lyeth rather in their own syn-
 ister interpretations of the Kings woorkes and wordes, then
 in the woorkes and wordes themselves: but also by such
 as regarde not to yeelde honour to them to whome ho-
 nour belongeth, and little care whome they wounde with
 their tongues, or whose wordes or woorkes they deppaue
 and sclander, (as my Lorde Zadok hath before well no-
 ted). But let vs aduise all them that come after vs:
 that they giue not sentence in a matter before they heare it
 with

Giue not sen-
 tence before
 the matter bee
 heard.

with discretion, lest it turne to their folly and shame, especially pro. 18.
 in these matters of God and the king: and that they beware, A Caveat.
 that they bee not seduced and led away, by the sophistrie and
 guilfull practizes of such deriders, from the true vse of this the
 kings Solace, and so consequently from the way that leadeth
 to the highest felicitie and best good. The spirite of God is Gen. 3.
 euer wont to reprove them that bee vnjust in iudgement, and
 thereof that cursed and reprobated Serpent is already condem-
 ned. But heere wee heartily request you (most reuerend
 Zadok) which are adorne and beautified with that right
 *Vrim and Thumim, to speake in the defence of king Solo- That is,
knowledge
& perfection.
 mon, our Soueraigne Lord, and of his words: and say what-
 soeuer the Lorde, shall put in your mouth to be spoken, with-
 out feare or partialitie: and wee will not onely giue eare vn-
 to you, but also be right thankfull. We doubt not, but that
 after your answeres to all those and such like objections heard
 and waighed with deliberation, many more shall not onely
 suppress their rash iudgements concerning the king and his
 words: but acknowledge and confesse with vs, *That all things*
are not so damned nor so dangerous, nor so doubtfull, as they haue
imagined them to be. Nay, the Accusers themselves shall grant
 rather, that Solomō our king, is neither a damned, nor reprobated,
 nor a prophane person: but that hee is an excellent Saint of the
 Lord, a true penitent person. that hath obtained mercie and for-
 giuenesse after his sinne, and hencefoorth expecteth the ioyes of his
 Lord in everlasting happinesse, through faith in the most holy Mes-
 siah, whom hee did most worthily prefigure and set forth in the
 world, according to the foreknowledge and good pleasure of the e-
 verlasting God.

Note well,
what wil be in
the end resol-
ued of Solom-
mon and his
words, if they
be weighed
in an equall
ballance.

King Solomon

CHAP. XXV.

Zadok proueth by many arguments and reasons that Solomon was not a prophane or damned person: But a Saint of the Lord and a right excellent member of the Church.



Then Zadok (as one most willing to defend the honour of his most Honorable Lozde King Solomon) answered againe and sayde. I most heartily thanke you (my Lozds all) that yee haue vouchsafed mee this honour. For I esteeme it an honour to my selfe to bee thought worthy by your wisedomes to speake, and to haue your audience in the defence of my Lozde the King, and his cause. Neither doe I thinke, but that in conscience and dutie I am holden so to doe: for it is not meete that I shoulde heare my good Lozde, and his wordes to bee slandered or euill reported, and to passe it ouer in silence, yea, I shall be thought therein to geue consent to those sinister reports. And first, as touching the king: it cannot bee denyed, but that hee hath (indeede) wonderfully doated on his strange wiues, and hath hearkened too much to them, which euer retaining that euill opinion and custome, would neuer receiue nor admit that counsell which the wisest of all men liuing gaue them, and hath beene by them allured, seduced and led away from Iehovah his God, against whose Maleskie (by their instigation) hee hath wrought wickednesse. And therefore, howsoeuer some might allegorize of the transgressions and finnes of our Lord the king: yet will not I, nor may I in equitie iustifie him or excuse him therein, no more then I may either iustifie or excuse the sinne of Adam in his fall (howsoeuer there bee which call it an happy fall) or the sinne of Iacob, in his two wiues, howso-

The king is
not to be iusti-
fied in his sins
nor excused.

howsoever the priuledge thereof came in with the promise,
of the multiplication of the holy seebe: or of Noah in his
drunkennesse, or of Lot in his incest, or of Iudah in his whoze-
dome, or of the kings father in his murder, pride and adultery:
wherein it is certaine that they both displeased God, and de-
scribed their humane imperfections and infirmities: For was
it the wil of God, that such their sins (albeit they were his own
children) should be concealed or couered, but rather hee woulde
that (for some good causes) they should bee reuealed and repro-
ued. For as sinne is that which onely prouoketh and displea-
seth the Lord, and therefore is no lesse odious vnto him then a
most ougly and venemous Serpent vnto a man: so he that ei-
ther iustificeth or excuseth the sinner in his sinne, shall not bee
holden guiltlesse before Gods iudgement seate. Neuerthelesse,
as godly wisedome, and holy loue haue both taught and per-
swaded a reuerend opinion and like construction of those men,
their actions, and words, in whom godlinesse and the right
worthy vertues in habit could not be utterly ouerthrowen with
one or a few contrary actions, (whiles the mercie of God re-
mayning with them) they held fast the foundations of their holy
hope: so is it not meete nor conuenient, that wee should rashly
cast into dangerous suspence either the holines of our Lord,
king Solomon, or his repentance after his sinne, or his re-
mission after his repentance, or the hope of his eternall saluation,
the which depending on the euermourning loue, and sweete grace
of God in the merit of the holy *Messiah*, may not onely bee
presumed, but also rightly gathered and sufficiently proued, as
by your patience you shall heare. Indeede *Satan* (the great e-
nemy of mankind) hath assayed to deale with the king, as
the Eagle dealeth with the Goate: for when the Eagle
comes to hurt the Goate, to whome shee hath a mortall e-
nemie, shee first assayeth to take away his sight by pul-
ling out his eyes, and then afterwarde shee killeth him:
against whom the Goate defendeth himselfe with his hornes:
So this Enemy, hauing a deadly enuie to the King and
his glozy, thought to dispoyle him of his knowledge and
wisedome: but hee neuerthelesse by his faith and hope in
the Lord as with two strong hornes hath resisted him,

He that iustifi-
eth the sinner is
abominable
before God.

A reuerent o-
pinion of the
repentent
sinners.

The holinesse,
repentance,
remission and
saluation of So-
lomon proued.

Satans subtilty.

King Solomon

Solomons eyes
 to sarre, that though hee were much wounded in his body, hee hath yet preserved and kept safe his eyes. For (as I have heard him say, and doe finde it by experience) *his wisdom remained with him.* Neither was hee drawen from the foundation of his hope. For as the trees which are strong deepe rooted, and haue sufficient sappe in themselves, cannot easily be overcome by either the violent heate, or noysome colde, when such as haue neither rootes, nor strength, nor sappe doe wither and decay: so they which are rooted and grounded on the sure foundation of their hope, and haue in them the habite of diuine vertues, cannot vtterly bee quayled or ouerthrowne by either the heate or colde of afflictions, or the vehemency of *Sathans* assaults, or the alluring lusses of the flesh, or the concupiscence of Nature: for they bee holden by the right hande of Gods spirite, and stand like the tree planted by the waters side, whereof David the Kings father coule so diuinely modulate and sing.

psal. 1.

Chadesch.
 Chadofsch.

Wherefore I will first proue, that our Lord king Solomon, is not ^{vtp} a prophane or damned person: but ^{vtp} a person holy, dedicated to God, and a member of the holy Congregation. For in this Antithesis or contrarietie, that which is the one cannot bee the other: and that the Lorde hath not taken his Spirite vtterly from him, (howsoever his Graces were shadowed in him when hee sinned) as hee is not willing to cast them away whome hee knewe before, or elected, howsoever hee seeme to hide his face from them in his displeasure: and they onely are soe-knowen and elected which are his Saintes and holy ones, (howsoever they appeare or are esteemed before the face of worldly men): Howbeit, although there bee many notable things externally to be seene in the Kings person, which yet are not to bee neglected nor forgotten, but well considered remembred and applyed to purpose (as in the nature of those Symboles, Figures, Types and shadowes which teach and put vs in minde of things aswell spirituall and eternall, as future, of the which wee haue and retayne many at this time): yet will I not beginne with those eternall things, lest peraduenture any man shoulde saye, that

that the King is not therefore the better in the spirit, nor the more acceptable to God, because he is outwardly glorious, no more then he is a good king that reigneth in a wealthy country, or he a wise gouernour which is placed in a goodly ship, or he a worthy man, who weareth a faire Coate. or that a perfect Sced which is arraided with a golden Saddle. But I wil aspire higher in the consideration of our king, to expresse and confirme vnto you his excellency, aswell before the Lord, as before mortal men. And namely, and chiefly in that, whereby it pleaseth the Lord his God, that he should prefigure and foreshew that holy Messiah, whom wee do verily believe to come into the world, and doe daily expect. But first of this most glorious Person (I mean the Messiah) it may please you to heare me a few words (for they shalbe both sweete and comfortable to the true hearted Israelites) that from thence I may the better argue for the Kings holinesse to your content.

Solomon is a figure of Messiah.

To this the Princes gladly accorded, being most willing to heare tell of that most holy and sweete Messiah, of Gods mercy promised, so long ago, typed, shadowed, prefigured, and now so earnestly expected. For as their is nothing more pleasing to the prisoner, then to heare of his libertie, more wished for to the hungry, then meate: more comfortable to the sicke then the coming of a cunning Physician: and more tofull to the condemned to death, then the glad tidings of pardon & life: so what should be more pleasing, more desired, more comfortable, and more tofull to vs which are captiued to the Serpent, starued for want of graces, sicke and soze in sinne, and by a iust sentence condemned to death: yea, to eternall death, then to heare the glad tidings of the coming of y most noble Prince, y carefull pastour, that faithfull Physician, and that mighty Saviour, which wil (as he is best able) release vs, refresh vs, heale vs, pardon and saue vs: Say on therefore (most reuerend Father) for we long to heare of those chearefull things. * When hearken (said he) I know it is not hidden from you (for Moses hath plainly written thereof in the booke Berescith, and it is often read vnto you) that our first Parents by the Serpentes subtiltie, tooke the forbidden fruit in Paradise, & therein breake the commandement: the paine and inconuenience thereon threathed

The comfort of the tidings of the Messiah

zadocke telleth of mans fall and misery. Gen. 3.

King Solomon

threatned for the same was, that they should dye the death that same day. Wherefore it followed, that they were exiled & kept out from the presence of God, they were wounded with the act of their transgression, they were captiued in the Serpents bands, they became odious to their maker, they were dispoiled of all their diuine vertues, they were opposed to all miseries, and lastly, subdued vnto ghastfull death and hell torments. No such was the wofull condition of those our first parents. Notobest, this had not beene so intollerable and gricuous vnto vs, had not the effect of this transgression beene extended and propagated by nature on all Adams children and posterity, but it is too true that all men are thereby holden guilty, as the naughty children of like parents, and as vnwholesome fruites of the same tree. This David the kinges father hath considered and acknowledged, in *Misnor Ledayid*; Behold I was shapen in wickednes and in sinne hath my mother concerved me: yea, and when the Lord looked downe from heauen, he saw that all were gone out of the waye and were become abominable, and that none of them did good, no, not one. But yet seeing Iehovah our God was most willing to recouer and recure man (I meane those whome he had in his loue forkeknowne for his owne, elected to life, and appointed for his glory) he did in wisdome deuise and prouide a wonderfull meane therevnto, wherein his mercy striving with his Iustice might yet in the ende conclude for Equitie, by the which, this man who was indged and iustly condemned, should be pardoned, and yet the diuine iustice not infringed. How this could be compassed by Gods wisdome and prouidence, ye shall hereafter vnderstand. Here let vs consider in the nature of the diuine goodness, that God is more ready to pardon and to saue, then to iudge and destroy the children of his election and grace: and the rather for that he loueth them, hath created them in his owne image, hath appointed them for his glory, and would not they should be lost for ever. Again, hee considered mans frailtie and pittied it, he was mercifull and expessed it, he was liberall and extended it, he was the best father, and declared his affection. he was willing to saue, and performed his will. Wherefore, hee would neither suffer sin either to ouerthrow him, or to raigne

Psal. 51.

The recovery
of man by
Messiah,

oz to rest on him, but hating and abhorring sin from his heart he did destroy the same by his grace: he had compassio on mans miserable condition, therefore he little waighed, yea, hee forgot the injury that man did him: hee shewed himselfe ready both to satisfy for his guilt & to heale his paine, he was moze ready to pardon man, then man was to aske mercy, and finally when iustice he should and might, if he would haue thzotwn him down into the depth of the nethermost hell, he neuertheless, after his mercy recovered him, restozed him to grace, and raised him vp into the highest heauen. And this to effect when neither angels nor powers, either in heauen oz earth, oz vnder the earth could do the deede: he ppozosed his owne Sonne, even that most holy and eternall worde of God by whome all things were made. Gen. 1. 1. whom he appointed to deale for mans guilt, to satisfy the diuine Iustice and to compasse and effect the most excellent worke of mans redemption, by and in the which hee might gather and ioyne againe vnto himselfe a chaste spouse as vnto whome he might expresse the greatnes of his loue, and continue as an husband oz head to defend, pzeferue, maintaine and beautify the same for euer. Therevpon the Almighty was not so ready that man by this meane should be recovered: but that some also himselfe (as an earnest wolver that seeketh for her whome his soule loueth) was also willing & obedient to doe and perfozme all things conuenient therein. According to the which, the Kinges Father did sing in his person.

psal. 40. 9.

Burnt offeringes and sacrifices for sinne thou hast not required: Then saide I, Lo, I come, in the volume of the booke it is writen of mee, that I should fulfill thy will: O my God, I am content to doe it. Thus was the most holysonne and worde of God brought in, talking with his father touching mans redemption and shewing both his willingnes and obedience, to relieue the state of mankind! Hereof it was, that the Lord God decreed and said that the womans seed should tread on the serpents head, which signified, that one should be bozne of the womans body (the which the Serpent had corrupt) that should not onely purifie her and all mankind, but also confound the Serpent and all his power. From the which time, our fathers haue expected, & we (as yet) expect and waite for the comming of that holy Seede.

Now

King Solomon

How the Lord
was both iust
and mercifull.

Now here (by the way) wee may consider that albeit the Lord God be wonderfull mercifull vnto mankind, he doth not ouerthrow therin his *Iustice*, but obseruing either, he expresseth great *Equitie* in a wonderfull sort. For beholde hee laid that on his sonne, which was due vnto man, and againe hee gaue that vnto man, which was onely proper to his sonne: hee laid mans sinne and faults on his sonne, hee imputed the righteousnes of his sonne vnto man. In th' one appeared his iustice, in th' other his mercy. And in them both conspyred equitie. That which was due vnto man, the holy seede taketh on himsele, namely mans punishment, which mans nature could not beare, that which the holy seede merited, namely eternall life, the Lord gaue vnto man, for the sinne of man which deserued death, was imputed vnto this seede, and the *Iustice* of the holy seed which deserued Heauen, was imputed vnto man, I meane, vnto them onely that by faith depend on that promise. And those be the same, whom the Lord God had besozeloued, elected and predestinated to eternall glory, and whome hee woulde not by any meanes permit to perrish and dye for euer. This is the onely recovery of mankind, and hope of his health: This is that eternall verity and object of our faith: This is the same, whereunto all the law and the Prophets, and all the types and figures both of them besoze vs, and of them now in daily vse, do aime, point, and direct vs for all succour, helpe, comfourt and reliefe. The decree and promise of this seede was after this confirmed to Noah, to whome the Lord said: *With thee wil I make my covenant, & thou shalt come into the Arke.* But more plainly to our father Abraham, to whome the Lord declared this Saviour, and said of him. *In thy seede shall all the nations of the earth bee blessed.* The same which was called the seede of the Woman, is now called the seede of Abraham: for the Lord woulde that hee shoulde come of Abrahams Seede after the fleshy. This is that whome Iacob our Father called Shilo and prophesied that he should come in the tribe of Iudah. And to him should be the gathering of the people. This is that same to whome Moses pointed in the booke Vellechemoth, when he saide to the Lord. *Send I pray thee by the hand of him whome thou*

Promises of
the Messiah.

Gen. 6.

Gen. 22.

Gen. 22. 18.

Prophecies of
Messiah.

Gen. 49.

Exod. 4. 13.

thou

thou wilt send: and in his booke Haddebarim the *Lozde* ^{Deut. 18. 15. 18}
 himfelfe calleth him a *Prophet*, faying thus unto Moses
 I will raife them up a *Prophet* from among their brethren
 like unto thee. This is the fame the holy man Iob cal- ^{Iob. 19.}
 leth his Redeemer, whome hee knewe to liue. This is ^{Num. 24. 17.}
 that bright *Starre* and *Scepter* of the which Baalam did
 prophesie in Moses Booke Vaiedabber, faying, there
 fhall come a *Starre* of Iacob, and rife a *Scepter* in Israel.
 This is that true *King* of peace promised to David the
Kinges Father in 2. Schemuel. 7. that *Seede* of Da- ^{2. Sam. 7. 12. 13}
 uid, and Davids *Lorde*, whose throne fhall bee eftablifh-
 ed for euer. To bee fhort, this is that *lively Image* of
 God, and *King* of glory without all spot or blemifh, moft
 mightye, wife and excellent, which fhall in his time new
 bulde Hierufalem, and prepare himfelfe an holy Tem-
 ple and houfe for his worfhippe therein. I meane, a Church
 fpiritually framed and gloriously garnifhed after that po-
 portion and foyme which David the *Kinges* Father gaue
 and prefcribed him according to the writing thereof, which
 hee had receiued from Iehovah his God, and the which
 the King hath in his time of peace builded and perfect-
 ed accordingly.

Therefore, of this holy *Seede* fang the Princely
Prophet in many *Psalmes*, calling him fometimes Gods
Some: fometimes a *King*: fometimes the *King* of glo- ^{psal. 2.}
 ry: fometimes a *Priest* eternall after the order of Mel- ⁴⁵⁴
 chifedek: fometimes his *Lorde*: fometimes his *God*: ^{110.}
 fometimes his *Redeemer*: fometimes his *Saviour*: some-
 times the *Messiah*, or Anointed of Iehovah.

And as this holy *Seede* hath bene thus promised and
 foretolde of, and believed to come into the worlde: fo ^{Shadowe,}
 hath hee bene shadowed, typed, and prefigured: ^{types and fi-}
 As firft, by the tree of life in *Paradife*, of the which if our firft ^{gures of Mel-}
 parentes had taken and eaten, they had neuer dyed, but fhould ^{ah,}
 haue liued for euer. Pert by the *Sacrifices* of Abel, Abraham, ^{The tree of}
 others, in the which, it pleased God to declare himfelfe gratti- ^{life in paradife}
 ons. This Noah alfo prefigured, when the Lord made him the ^{Abel,}
^{Abraham,}
^{Noah.}
 finifher

King Solomon

Melchisedek,

Jacobs ladder,
Moses,
Iosuah.

Aaron.
The pascall
Lambe, &c.

Iudges.

Sampson,
Gedeon,
Othoniel,
Ieptha,
Samuel,
David.

finishe of the old world, and the beginner of the new. To the same pointed Melchisedek and Melchisalem, to shew that he was a King, and a Priest: A King of peace and righteousness and a priest of the highest God for ever, as without beginning and without ending, for the number of his daies may not be reckoned or knowne. The same was signified in the ladder our father Iacob saw, by the which the angels did ascend and descend to and from heauen. He was forerunner a deliuerer from thraldome in Moses, and a Saviour in Iosuah: for Moses brought our fathers out of the land of Egypt, and Iosuah conducted them, inherited them, and preserved them in the promised land. Also Aaron the priest of the Lord prefigured him with his *Vrim* and *Thumim*. To the same also serued the use of the *Pascale Lambe* and those other symboles and sacraments in the *Wildernes*, as the *Manna* from heauen, the *Water* from the rocke, and such like. In the booke of * *Shophem*, is mention made of many bodily *Saviours*, by the which was mystically shewed the person and office of *Messiah*. There was Sampson, Gedeon, Othoniel, Ieptha & Samuel. And within our age, the calling, anointing, and manner of the raigne and condition of David foreshewed the same. For all these things (my Lordes) haue and do rightly aime to that most holy *Messiah*, whome the Lord God would that men should believe and expect, and hope to come, and at his coming loue and embrace as the onely person in and through whome the diuine Justice is satisfied, the heauenly will fulfilled, the Serpent and all his fiery darts quenched, and mankind pardoned, healed, recovered, and blessed for ever. Now, this being said as an introduction to that which followeth, we will come to speak of our Soueraign Lord *Solomon* whom I trust to proue and declare a *Saint of the Lord*, and a right worthy member in his Church, and so consequently, no reprobate, nor prophane, nor damned person. for if the former be proued, wee shall by the same easily cleare him of the latter, as before I haue said. The *Priests* at this world seemed much comforted, and shewed their willingnes yet further to heare what *Zadocke* would say. For this saide they shall not onely please and satisfy vs, but all others, as well they which now liue, as they which shall come after vs. Therefore proceede

proceede (most reuerend Father) to proue that which ye haue assumed for the king. And we will gladly giue both an attentue eare vnto your wordes, and vnto you conuigne thanks.

CHAP XXVI.

Zadock proueth that K. Solomon is a Saint of the Lord.



Then Zadok proceeded & reasoned for the King saying

Whoſoeuer is made and ordained, by the will, wiſedome, and providence of God, a moſt lively and excellent figure of that holy Meſſiah the ſonne of God: the ſame is not a damned, or reprobate, or prophane perſon, but he is a Saint of the Lord.

But our Lord King Solomon is made and ordained by the will, wiſdom and providence of God, a moſt lively and excellent figure of that holy Meſſiah, the ſonne of God.

Therefore our Lord K. Solomon is not a damned reprobate, or prophane perſon, but he is a Saint of the Lord.

Now, although no man may juſtly deny either the firſt, or the ſecond propoſition, in any thing whatſoever: yet (as I perceive ye are willing to liſten) ye ſhall heare mee to declare and proue either, and ſo conclude of the King. Surely (my Lords) it were not onely a great abſurdity to hold it, but an horrible thing to imagine, that the moſt holy Meſſiah the ſonne of the everlaſting God, that bright morning Starre, that right holy & eede, that high diuine Prieſt, that excellent propheet, and king of Glozy ſo well reſembling the almighty in holines, beauty, and in all perfection, ſhould be prefigured and declared by a prophane and unholy perſon: and that the excellency of his high dignity and royall gouernment ſhould be typed by any thing common or vncleane. Neither haue we found ſuch inequalities in the

King Solomon

the proportions of the law of the Prophets and holy writings, especially touching the promised and expected Messiah. But this we finde, that as the best things be best figured and declared in and by that which is most like or neere in nature, kinde and qualitie: so is the dignity, person and function of the most holy Messiah prefigured and foreshewed according to the wisdom and providence of the Almighty, where the types agree well with the things typed. Therefore it was commanded in the lawe, that the Lambes which were taken for the sacrifices should be cleane without all blemishes, as such as Habel offered up to the Lord, of the best of his flocks. Therefore Aaron the Lords Priest (who in his body prefigured the body of Messiah, and in his garments expressed the excellency and perfection of his graces and vertues) was a person without defects or blemishes of body, and glorious in his beautifull ornaments, according to the commandement, the which also my selfe (being the present high Priest) am holden to retaine and vse, and the which, for that Abiather my predecessor vsed not, but abused, he was iustly deputed. Moses also (who brought our fathers out of the house of bondage and the same whome *that prophet* should resemble) was a man welbeloued of God, wel learned sanctified and made like vnto him in the glory of his Angels: Likewise the Captaine Iosuah (whome the Lord appointed & enabled to lead our fathers into this promised land) was a man full of the spirit of wisdom, & the Lord his God both strengthened and encouraged him, whereby hee might be made a meete figure of the true Iehosuah, our leader and guide into the land of the living. To bee briefe, David, the Kings father (who in his time bare an excellent figure of that Messiah both in his anointing, nature, raigne, exaltation, and humillation) was a man after Gods owne heart, and euery way furnished with diuine graces, and right princely vertues meete for the same. The like may be said of our forefathers Adam, Enoch, Noah, Abraham, Isaack, Iacob, Ioseph, Sampson the Nazarite, & others, in and by whome the Lord our God wold tipe and foreshew his deare sonne the Messiah, notwithstanding all their humane imperfections and fleshly infirmities. All these things

saide

Exod. 12. 5.

Gen. 4. 4.

Aaron a figure
of Messiah.

Exod. 28. 30.

Leuit. 8. & 21.

6. 18

saide the Princes) haue we hearde with great delight and that The princes,
 to our full satisfaction in that part. For (indeede) such is the na-
 ture of the diuine propositions in the lawe, in the Prophetes
 and in the psalmes: And therefore, he which by the wisdom,
 will and prouidence of God is made a liuely & excellent figure of
 that holy Messiah, must of necessitie be a Saint, & not a dam-
 ned wretch, reprobate, or prophane. But now what will ye
 produce for the purpose of this, that our Lord King Solomon (a-
 mong those blessed Fathers) is by the same wisdom, will and pro-
 uidence, ordained and made a right figure of that most holy Mess-
 ah? This proposition (saide Zadok) can neither bee denied
 nor abandoned: but confessed and received aswell of them now
 liuing as of all them that shall come after vs in all posterities,
 who in the due consideration thereof with the circumstances,
 shall grant and conclude with vs in the same. And this may
 easily be gathered and proued to put all men out of doubt. First
 in that according to the diuine prouidence and direction, he hath
 built and garnished that right glorious Temple in Ierusalem,
 an house dedicated to the name of the Lord: the which doubt-
 lesse standeth for a perfect figure of y^e holy Kohelah or Church
 of the Lord our God, whether misticall in the Congregation
 of them that serue God after his will declared in his worde:
 or spirituall in the heart and minde of all the faithfull where it
 pleaseth the holy spirite of discipline to dwell: or glorious in hea-
 ven of all them, that be deliuered from hence and translated into
 the societie of the celestiaall angels. An house indeede, which
 none either in heauen or in earth can or must builde or garnish
 but onely that most holy Messiah and promised Seed. And
 this was prefigured by the womans body, betweene whome &
 the Serpent the Lord set enmity: and signified in that Adam
 called her Havah the mother of all liuing. Herein are sounde
 those kindreds of the earth, who in the promised Seed are ble-
 sed for ever. And this is that princely spoweselle, indeede, of the
 which the King in a propheticall spirite spake in his
 Schir-hasschirim: moreover, this is that same which
 was shadowed in the family of faithfull Abraham,
 in the Arke of Noah the righteous, which was builde
 and prouided according to the patterne the Lord gaue him
 and

Solomon is a
 figure of the
 holy Messiah.

Solomon in the
 building of the
 Temple, figured
 the Mess-
 ah.
 חנניה

The Church
 figured,
 Gen. 3.

Cant. 1.

King Solomon

2. Sam. 5.

and mankind preserved, in and by the house of King David, wherein God was honoured and served in the true use of the law, prayer, and the holy sacrifices, and by the mount or castle of Zion, from the which both the halfe and the blind were take away: that the bright *Vrim* and right *Thumim* with all knowledge and perfection might dwell there. And the same is doubtlesse expressed in this *great and holy house*, which the king hath built for the name of his God, wherein, wee may not imagine that the King hath beene more curious then godly, more precise then profitable, or more sumptuous then wise, considering that there is not the least tote or point therein, which hath not either his proper use, or mystical entendement: as in place hereafter ye may better heare and consider therof with iudgement. And therof wee may gather & conclude, that as the holy Messiah was killed in Abel, deliuered his church figurately in Noah, was foreshewed the Father of all nations in Abraham, was offered up on the Altar in Isaac, was blessed in Jacob, was a deliuerer of mankind out of the serpents tyranny in Moses, was a Saviour of the Lordes people in Iehoshuah, and borne, and annointed, and humbled, and exalted, and fauoured in David: so hath he built his Church figurately in our Lord King Solomon. Furthermore, this is strongly ratified aswell by the report and testimony of those records which the prophet Nathan hath written and left vnto vs: as by the consent of our owne knowledge and conscience, which haue both seene and heard, and in wisdome considered one thing with another. By the which we are sure, that all those diuine promises which the Lord God made aswell to King Solomon as to David, his Father do aime and point further then either to David, or to Solomon, yea, they concerne that most excellent *Is*, the Messiah which was so promised and typed, and beleued, and expected to come, and that in many thinges, the which the *Is* hath begunne or expressed mystically, shall bee accomplished made and performed indeede in the true Messiah, & that some thinges are common both in th' one and in th' other, as by comparing them and their actions shalbe easily perceiued in due time. But first concerning this figure (I meane King Solomon) When
King

King David had determined to build an house for the name of the Lord: and that the house should be made and proportioned according to the writing and charge which the Lord had given him: ^{2. Sam. 7. 13.} Yet said the Lord: *I will not that thou shalt build that house: but out of thy loines shall spring one that shall build the same. For thou art a man of warre, and art much troubled as yet: but he shall be a man of rest: and I will give him rest on every side, that hee may the better compassse and effect the same.* By the which Oracle, David did not onely understand, that his will and pleasure was, y^e such an house should be builded, which should prefigure his holy congregation: but also he learned, by whome those two houses should be builded: *Howbeit*, not by King David, although he were a man after Gods owne heart, and in many things a true figure of the Messiah but by his *Seed*: & yet not both by one and the same person: but the one should be made by his sonne Solomon, whome hee begat on Bethsabe: the other by the holy Messiah, who albeit hee be the sonne of the highest, is after the flesh Davids sonne. For hee is to rise not onely in Judahs-tribe: but also in the house and linage of David, according as the same David said thereof in the person of God: *I have made a faithfull promise to David, and I will not alter it, of the seed of thy body will I raise up to set upon thy throne, whose daies shall be as the daies of heaven.* And therein, hee woulde that as figures go before things figured, and voices before words: so the building of this materiall house should go before the building of the Church (as touching the times and seasons wherein the Lord would work & manifest his heavenly will & pleasure therein as Baalam said, *I shall see him but not now, and beholde him but not yet*) ^{Num. 24.} (for every thing under the heavens hath his appointed time) And so, that this former house should be a figure of the latter in all due proportions, and the *Builder* of the one should prefigure the *Builder* of the other. Therefore, as the former is a true figure of the Church of Messiah, which hee shall in the due time gather and build to himselfe: so is King Solomon (the sonne of David, who hath built this Temple) a true figure of that Messiah. And truly albeit King David was not permitted to build either house in his dayes: yet, towarde the

The building
of two houses
by two sundry
persons.

King Solomon

1. Chro. 22.

building and performance of all things in and concerning them both, hee gathered and provided many things of the highest request. For towards the materiall house hee gathered and made ready hewed stones, plentie of Iron, Doores, Trasse without waighte, Cedar trees without number, and hee made ordinances and lawes, and prepared things in great abundance, the which also are not without their signification of greater matters therein shadowed.

Againe towards both the Physicall and spirituall house to bee builded in the due time, as he was the man whome the Lorde chose to raigne over his inheritance, and for his excellent Songes was called *the sweete singer of Israel*: so hee exercised himselfe in the diuine seruices, hee ruled the Lordes people and prepared them to the Lordes houses; yea, hee composed and modulated many spirituall and sweete Psalmes, Hymnes, and Songes to the praise of God, and the edification of his Church: hee provided also and left behinde him, for the heavenly Solomon, many propheties, testimonies, and holy examples, from and by the which hee might vouchsafe at his comming into the worlde to take, gather and confirme, yea, and to conforme to purpose his doctrine and workes for the better edification of his Church. For hee hath plainly spoken before in the Spirit of the nature, the dignitie, the function, the obedience, the diligence, the trauailes, the manner of life, the manner of death, the rising and the wonderfull glory of that King of Israel, and declared himselfe a liuely figure of the same.

2. Sam. 7. 12.

Howeuer howsoever these promises before made doe pointe and belong properly to the most holy Messiah, and not to any man besides him: (as they doe indeede) yet to declare that David, the Kings Father did not wholly exclude Solomon his Sonne borne of Bethsabe, but did so vnderstand the wordes spoken in this case, as that literally the same Solomon was the person especially chose
and

and appointed to build that materiall house therefore he said I had
in mine heart to build an house of rest for the Arke of the covenant of
the Lorde: & for the foote steele of our God: & had made ready for
the building: But God said to mee, thou shalt not build an house for
my name, because thou hast beene a man of warre, and hast shedde
bloud. Againe. And he said vnto mee Solomon thy Sonne, he shall
build me an house & courtes: for I have chosen him to bee my Sonne
& I wil be his father. Then turning himselfe to Soloinon, hee
saide And thou Solomon my Sonne, know thou the Lorde of thy
fathers & serve him with a pure heart, & with a willing minde. A-
gaine. Take heede now: for the Lord hath chosen thee to build him
an house of a Sanctuary: be strong therefore, & shew thy selfe a man.
And in this sense did he. Solomon also take the wordes of the
Lord which Nathan the prophet brought him, as himselfe testi-
fied, when sending to Hiram the Tyrian king for further pro-
vision, he said: Thou knowest that David my father could not build
an house vnto the name of Iehovah his God, for the warres which
were about him on every side, untill the Lorde put them under the
soales of his feete. But now Iehovah my God hath given me rest on
every side, so that there is neither adversary nor evil to resist. And
behold I am determined to build an house vnto the name of Ieho-
vah my God, as Iehovah spake vnto David my father saying:
Thy sonne whome I will set vpon thy seate for thee, he shall build an
house vnto my name. And that Solomon did this perforce accor-
dingly, himselfe testified againe saying: I am risen vp in the
roome of David my father, & am set on the seate of Israel, as Ie-
hovah promised, & have built an house for the name of Iehovah
the God of Israel. For indeed, in the fower hundred and fower-
score yeer after that our fathers came out of the land of Ægypt
and in the fowrth yeere of the raigne of King Solomon vpon
Israel, & in the moneth *Ziff (which is the second in our account
he began to build this house, and in the eleuenth yeere, in the
moneth * Bul, (which is the eight) was the same house finish-
ed throughout all the partes thereof, according to the fashion of
it, and so was hee seven yeeres in the building of it, that in the
mount Moriah, in the place where first Cain, and Abel, and
afterward Noah offered their sacrifices, yea and in the Alley

1. Chro. 28. 2.

Verse 6.

Verse 9.

Verse 10.

1. King. 5. 2.

2 Chro. 6. 10.

1. Kings 6. 1.

2 Chro. 3. 1.

April.

1. Kings 6. 38.

October

King Solomon

of Arnon, there where in, David (when hee sawe the Angell with his drawne sword) was commaunded to reare his altar. Nevertheless, to signifie, that both this person and his worke had a further and higher aime, then either wee could see with the eye, or comprehend in thought, much lesse utter with the tongue (as the thinges of God are such as passe all mens understanding) wee hearde what the King himselfe saide when hee dedicated the house unto God: *And will God in very deede (said hee) dwell with men on earth? Beholde heaven, and the heaven above all heavens may not containe him! How much lesse the house which I have built? For the King (as hee had the wisdom of the holy Spirit) knew right well, that this shoulde prefigure the Church of the holy Messiah, and that not onely the same which is or shalbe militant on earth, but that spirituall Temple of God in the soule and minde of man, yea, and also shoulde expresse (as by a lively Simbole) the societie triumphant and glorious in heaven. Wherefore as hee alluded therein to Noah in the building of the Arke, and to Moses in the framing of the Tabernacle, and to David in the institution and disposing of the Tower of Zion, and followed the propozition which his Father David had plotted and prescribed: so hee expressed not onely his earnest love, and heartie zeale that hee had to his God, but his desire to display and set forth the wonderful perfection and excellent glory of that Church. Neither yet did hee shewe himselfe either too curious, or too costly, or over glorious, or superstitious, or superfluous in any one ornament, or in the least title or thing whatsoeuer in and about the same house, albeit both the worke was magnificent, of great charge and labour, and the ornaments in and about the same rare, pretious, and many in number. For truly as this materiall Temple signifieth that Temple of Messiah, whether mysticall in the Congregation, or spirituall in the faithfull soule, or glorious in heaven: so the ornaments and diuers and sundry functions and garnishings and glory of the same, expresse and declare unto vs the noble personages, functions, orders, ministeries & vertues of*

2. Chro. 6. 18.

Gen. 6. 15.

Exod. 25 & 26

2. Sam. 5. 8. 9.

1. Chro. 28. 11.

19.

of and in the same. For there bee godly *Writings* and *Writ-
tes*, *Propheies*, *Writtes*, *Ministers*, *Judges*, *Magistrates* and
many wise and holy persons, both men and women: there is
the wisdom, the iudgement, the iustifications, the sanctificati-
ons, the perfections, and in a word all the graces of the *Saints*
and there are the angels, heavenly spirites, Abraham, Isaac,
Jacob, Moses, Iosuah, and other with the gloz of the chil-
dren of God. But ye happily desire, that some certaine parti-
culars might be produced in this comparison. To speake of all, it
wold both weary me & cōfound your hearing, they are so many
& wonderful, yea, beyond the knowledge of man as yet: neither
is it meete that wee should * inuestigate ouer curiously, and Deut 29 29.
sift out too precisely that which is laid vp in the diuine counsaill
vntill the happy tyme of the Messiah, who then (and not before)
shall tell vs al thinges, yea things hidden from the beginning.
In the meane tyme, it is enough, that we belieue this, that the
law shall go forth from Zion, and the word of the Lord from
Ierusalem. And first (as ye haue heard and doe perceiue) the
Church of the Messiah is prefigured and expresse wholy The Church is
like an house.
by an house: and that conueniently in regarde of the
partes, orders, and vse thereof. But this house hath two
generall partes, whereof the one is that, in the which al-
well the people, as the priestes do enter, where in they pray
they teach, they heare, they offer sacrifice, they praise God, they
talke and declare their holy deuotion and obedience to God
and the law in their seuerall places and functions: th'other
generall parte is that *holiest place*, into the which none but on-
ly the high Priest, and that once in the yeere entreteth to sacri-
fice as well for himselfe, as for the people. By the former is
expresse the condition of that part of the Church, which is in
this life militant, gathered and made vp of all sortes as well of
the common people, as of the priestes, and of the Gentiles, to-
gether with the Iewes: By the latter is signified that part
which containeth onely the Lordes holy elect and glorious
company of heavenly *Saintes* in the kingdome of holy Mes-
siah. Betweene those two partes of the Temple there
is made a certaine losse or Chamber boarded or sieled.

King Solomon

By the which is not vnaptly signified mans most tall body in this world: the which neuerthelesse, being once rent or dissolved, the gate or entrance is made open of the passage from the one part to the other. For by this, we passe out of the troubles and confusion of this place, into the place of glorie. This Temple hath a foundation strong and permanent: by the which is signified the power and might of Messiah, who being best able to support and beare the burden and building of his Church hath laid the same on himselfe, as that sure rocke of rest, vpon the which whatsoever is fast grounded shall stand and neuer fall. This is the same, by whome our fathers in the wilbernesse were relieved and strengthened. This Temple hath also walles standing on that foundation, raised vp of framed stones, and set well in order: by the which we vnderstand the goodly companies of holy men, rightly disposed and well ordered in the same. There bee also windowes to glue in the light: By the which are ment the order of the wise teachers & ministers in y same: There be pretious stones, which note the most excellent Princes, Prophets, Priestes, and Magistrates. There bee two Altars, wherof the one is of gold, standing in the holiest place the other is of brasse standing in the other part. By the former, we consider the merite of Messiah, by the other the pure heart of the holy ones. On the one is offered the same unspotted Lambe, vnto the which all the sacrificed Lambes of our law do point: on the other, is lifted vp that sacrifice of praise, faith, thanksgiving and righteousness, whereof King David hath spoken. There bee also Cherubins in the holiest place: which note those Angels and ministering Spirits which standing in the heauenly presence, are most obedient to his wil, and euen ready to helpe, succour and comfort the Saints which are on the earth. There bee lights and Candles in number ten: By the lights are ment the doctrine of the right knowledge of God by the which the people are taught and instructed: and by the Candlesticks wee may consider that diuine law vnto the which hee woulde that all those doctrines and instructions shoulde drawe men, and to note the perfection thereof (as alluding to the tenne commaundementes in the

the Law) which indeede containeth the very summe of all other commandements, they are in number ten: for this is a number of perfection. Moreover, on the walles bee certaine pictures most gloriously beautified, which expresse the noble graces, and vertues of those lively stones, I meane the saints: and withall diuers other things right beautifull and most admirable, which also are to bee applyed to so many sundry functions, administrations, duties offices & vertues, in the Church of Messiah, of the which I may not presently delate, nor may as yet presume to unfold that, which I know shall be shut vp and fast sealed from the perfect knowledge of man, untill the comming of that most holy one. Moses himselfe could see but the very *backe partes* of him, whom he desired to behold, and things which shall be indeede, are as obscurely shadowed vnto vs, as yet. But when hee commeth, hee will both confirme that which is declared, and shewe all things else most plainly, which yet are hidden from our eyes. Now, all these things (my Lords are not unknowne vnto you, or at the least vnto some of you: and therefore I am sure, yee will not yeld to this, that the King should bee either called or accounted a damned, or reprobated, or prophane person: but rather (as yee should indeed) conclude and subscribe to this: that King Solomon, whom the Lord his God hath appointed the *Builder of his Temple*, which so lively expresseth the holy Church of Messiah, and therein hath made him an excellent figure of that Messiah, is a Saint of the Lord, elected and ordained to salvation.

To this answered all the Princes. Indeepe, wee know it: but much the better by this your explanation. And therefore we see no reason to denie your conclusion: but rather (as we should doe) acknowledge and confesse the Kings *Holmes*, and subscribe to that whatsoeuer ye haue said concerning the same. And now (my Lord Zadok) if ye haue any thing els, further to ratifie or establish that which yee haue assumed (although we doubt not of any thing) We pray you to bring it forth also, that his Highnesse be not defrauded of that which in right hee ought to haue, nor others left without a resolution of that whercof they might peradventure rest doubtfull. Neither are wee any thing weary to heare you to speake so iustly for the king.

Many things
were sealed vp
from mans
knowledge
before the
comming of
Messiah,

King Solomon

king, so delectably for vs, and so profitably for the people. We haue thus farre walked in a very pleasant way: TAlke on as yet, (good father) proceed, and bee not faint, the ende of this course is both profitable and right praise worthy in the iudgement of all good men.

CAP. XXVII.

Zadok produceth many other arguments to prooue that Solomon was a Saint appointed to salvation.



Adok listening to the godly desire of the Princes, touching the further probati-
on of the kings holmes, and acceptation
with the Lord, notwithstanding his sins,
opened his mouth againe and saide: God
forbid (my Lords) that I should either
conceale or keepe backe any thing, of
that which may either satisfie you to be
reuealed, or confirme my former proposition, in the which I
assumed, that the king was a Saint of the Lorde. Therefore
hearken, and I will speake. As the Lord our God had chosen
and appointed the king to be a true figure of Mesi-ah in the
building of his Temple: and therein a Saint of the Lord: So
also hath the same Lord ordained and declared many other no-
table things in and by the king, to fore-shew and expresse the
same: for surely vnto this belongeth also the hono- of his birth
and acceptation, his diuers titles and names, his wisdom, his
iudgements his wealth, his kingdom, his fame, with many his
actions, his words, his qualities, his graces, his vertues, and
rare endowments most admirable in the eyes of all men. Of
some few of the which I will speake very briefly: for to tell of
them al, I am not able, they are both so many and wonderfull,
much lesse to apply them in euery point to him, whome with
his vertues these things doe fore-shew, and teach vnto men.

Solomon a fig-
ure of Mesi-
ah in his birth,

And first touching the hono- of the kings birth, and ac-
ceptation with the Lord: It is true that Solomon is the sonne
of

of David : as befoze it hath beene said, concerning whom the Lord made a faithfull promise, saying : *Of the seede of thy bodie will I set upon thy seate.* Holwebeit, the Lord also saide to David ^{2.Sam.7.13:} concerning him : *I will bee his father, and hee shall bee my sonne.* Surely, this properly fits the Mesiiah, who is to come of the seede of David: and yet hee is that naturall Sonne of God. Thereof spake the kings father. *Iehovah sayd to my Lord sit thou on my right hand: Againe, Thou art my sonne, this day have I begotten thee.* This is he (indeed) to whom the stabilitie of the kingdom of Israel is promised. Where the Lord said: *I will establish the throne of his kingdom for ever.* Solomon, as yet sitteth on the throne, & governeth his kingdom: but the time will come, that (as the times must cease, when the things typed come in place) our Lord ~~the~~ Solomon shall yield and give his place to the holy Mesiiah, that true Sonne of God when he shall begin to reigne in mount Zion. Therefore let vs conclude: that the king prefiguring also in this point the holy Mesiiah, ^{Solomon in his Names a figure of Mesiiah.} is a Saint of the Lord. Secondly, the Lord hath imposed, & ordained such titles and names to and for the king as might no lesse expresse and set forth the same thing. We heard befoze, that the king had such Names as tended to the exemplification of his honor: but yet, it was not then considered of every one of vs, to what certaine person, or thing those names properly pointed: for it is very certain, y^e every of those names are moze proper to the Mesiiah, then to the king, albeit they were on him iustly imposed, and of him at the first literally understood. The Lord God him self speaking vnto David of this person, yer ever he was borne or begotten, said: *His Name is Schelomon:* which is Peaceable, or a maker of peace. And the Lord shewed the reason thereof, saying: *For I will giue him rest from his enemies round about him, & I will send peace & quietnes vpon Israel.* By this he sheweth the true Melchisalem, that king of peace, the right reconciler of his elect vnto himselfe, who without this noble Prince are at wars with the Lord, & opposed to the intollerable strokes of his Justice. But heereof it is, that they haue quiet consciences, peace with God, and finally eternall rest and satisfaction in the most glorious kingdom of the King of peace.

To this also apperth the blessed peace and tranquillitie,
that

<sup>1.Schelomon.
1.cho.21.9.</sup>

King Solomon

that the *Lord* hath given the king, and through him unto vs, from our bodily enemies on euery side in those the happy dayes of his gouernment.

Next when the *Lorde* would expresse his loue and affection towards him, and againe, the loue and affection that hee had and should haue to the *Lorde* his God, thereby the sooner to foreshew the mutuall loue and delight betweene God and that holy Messiah: he sent the Prophet Nathan (as some of you yet remember) who according to the diuine pleasure, called him Iedid-iah, Beloued of God. For so it is written, that the *Lord* loued him, therefore he called his Name Iedid-iah, of the *Lords* behalfe. In deede, it pleased the *Lorde* in this sort to declare his loue to the king: Howbeit, the Name properly fitteth that person, to whom the *Lord* said (as before) *Thou art my beloved sonne this day haue I begotten thee*: And the same which the Arabian Queene did mystically point vnto, when in the spirit of Prophecie, she said to the king, *Blessed be the Lord thy God which loved thee*. * After this, the kings mother, namely Queen Bethsabe (that not without the instinct of the heavenly spirit) perceiuing the maiestie & feare of God in him, & withall knowing him to be made a liuely figure of the holy Messiah, called him Læmuel, that is God with him, or God with them; meaning that God was with him, & that he was as God vnto the people, as Moses was sometimes said to be. The which tittle therefore fitteth none so properly as it doth that bright Starre (כוכב) which Balaam descried and spake of in his prophecie, the which (as we haue obserued) containeth both the number of the name ineffable, and the number of the *Diuine law*: for the two former letters כו make in number 26. the which also the name יהוה yeeldeth and the two latter letters make 22. in which number of letters, is written the whole lawe, the which onely in the time of the right Læmuel shall be performed and thoroughly affected in him, by whom there shall be but one *Lord*, and one *Law*: one faith and one religion: one Shepheard, and one Sheepestold. Lastly he hath another Name, which no lesse (indeed) appertaineth to that right Shilon vnto whom the gathering of the people shall bee. That is Koheleth, which signifieth a Congregator, or a Preacher, or a bui-

der

2 Iedid-iah.

2 Sam. 12. 25.

Psal. 1.

3 Læmuel.
pro. 31.1.

כוכב,
Num 24

Gen. 49: 10.
Kohēleth
Eccles. 1.
קוהלי

ber of a Church. The King had this Name worthily imposed partly in regard of his wisdom which was in him wonderful beyond all others, as if in one and the same person should be heaped and layd up together, all the wisdom and knowledge both diuine and humane, which not onely any other one man, but which all men together at the same time liuing, had or could containe or comprehend: partly in regarde of his Office and ministerie, by the which he did not onely builde the materiall house, which should prefigure both the mysticall, spirituall and eternall: but also did preach and inuey to call into the same, and to instruct and conforme all others aswell *Gentiles* as *Jewes* in the true Religion of the most holy and euerglasting God. But, the effecting of all this properly belongeth to that holy Messiah, who hath and shall haue in his time all wisdom, and all knowledge without measure, and thereof shall giue and dispose abundantly to others and by his proper ministerie gather together the out-casts of Israel, bring home them that bee and shall be scattered abroad, by his wisdom iustifie the multitude in bearing their miseries, and not onely builde of diuers stones and sundry things, a Church and holy Congregation to himselfe: but also defend, foster, susteine and preserue the same for euer. Nowe (my Lordes) in all these things hath our Lorde the King right worthily prefigured the holy Messiah: to the which I hope yee will willingly subscribe, and thereof conclude with mee, that hee is neither a damned, nor a reprobate, or a prophane person: but a *singular Saint of the most high*. To this answered the Princes yee haue well spoken (most reuerend father) and seembly applyed whatsoever yee haue produced for the king. Many things whereof wee knowe, and all other things wee beleue to be true, as yee haue declared them: therefore wee will gladly both subscribe to the same, and conclude with you for the Kings holines. Moreover, as we haue been willing to heare you, and are glad of those your resolutions: so are wee not weary, but more willing as yet to heare you further and further in these things: neither shall we bee more ready to speake, then wee shall be pleased to listen and learne to vnderstand the mysteries of the kings excellency and glorie.

The consent
of the princes

Therefore

King Solomon

Therefore, if ye haue any thing else to produce, say on wee beseech you.

To this said Zadok: Wea (my Lords) there be as yet, many more Arguments to this purpose, and more then I minde at this time to produce. It shall be sufficient that among many, I take some few. For the thing being already so well proved, that of the trueth fewe or none neede to doubt, it may be bootlesse for mee to heape together ouer-much, lest I may not onely seeme to affirme and confirme that which no man denieth: but also to confound your memoories with ambages and tedious circumstances. But hearken againe. As it hath well pleased the *Almightie* to elect king Solomon, to appoint him the builder of his house, to honoꝝ his birth, and to entitle him with those most soueraigne Names: so hath hee made him king ouer his people Israel, to doe vnto them equitie and righteousnesse. And this the Lorde did in his loue to his people, as the noble *Queene of Saba* said at her being here: and so said Hiram the king of Tyrus, writing to the king: *Because the Lord loved Israel, therefore hath he placed the king over them.* Wherein, wee see how he typeth the holy Mesiā, for inso-much as the Lord loued his Church (I meane all those faithfull ones, whom he had before elected and purposed to glorifie in the end) he made his Mesiā their Prince and Captaine. He gaue vnto them in his good pleasure, such a king, as might sit vpon mount Sion, from whence he had expelled all the halt and the blinde, that this king of the right *Urim* and *Thumim* might be placed, and raigne therein, doing righteousnesse and equitie vnto his Saints. If therefore the Lorde loued Israel, and in his pleasure placed ouer them a king, whom he also loued, and by the same would prefigure both his Mesiā & his Church, what should let vs in this to conclude for the kings holinesse? Moreover, the end of this government shooteth to the same scope: which is to doe equitie and righteousnes. This our king endeouored to his power, and so much performed, as a mortall man could: but the full perfection thereof indeede is reserved to the most holy seede, which is appointed to combine the Lords *Iustice* with his *Mercie*, & therof conclude *Equitie*: when laying mans guilt on himselfe, hee shall beare the strokes of the diuine

Solomon in
his dignitie
prefigureth
Christ.

1. king. 10.

diuine suffice : and imputing his perfection vnto man , hee
 shall procure him pardon. Thus shall suffice be administered, &
 yet mercy shall not be abandoned : but one thing so considered
 with another, that both righteousness and equitie shall bee ex-
 tended. This worke (I say) is proper to the Messiah, where-
 in therefore our Lord king Solomon standeth a true figure.
 Furthermoze to be hylefe : the l. great *magnanimitie* expresseth ^{Solomons}
 the same : he spared & forbore to punish the which had offended ^{magnanimitie.}
 his Maestie : as Adoniah, Ioab, and others, whom hee
 would neuer haue stricken, had they not after their second of-
 fence against him worthily deserued the reward of their wise-
 kednes : and how mercifully he dealt with Abiather it is ap-
 parent, to signifie how ready the Messiah shall bee to forgive
 them that offend him vpon their submission, after the diuine
 nature, who (as David the king did sing) is moze ready to par-
 don, then to punish them that sin against him, when they re-
 pent, as we see in the example of y same David. To this, may ^{His wisdom,}
 be added, the excellencie of Solomons wisdō: I mean that pure
 influence flowing from the glorie of the most high, the bright-
 nesse of that euermlasting light, that vndefiled mirrour of the di-
 vine Maestie, and the image of his goodnesse, that with-
 out measure: The which shall perfectly and fully farre beyond
 all that the King hath or can haue, be found really and actually
 resident in the person of holy Messiah, the fountaine of all
 wisdom and heavenly graces, the depth whereof the wit of
 man is not, nor shall ever bee able to sound, as long as the
 world endureth. Moreover, his discretion in Iudgement con- ^{His iudge-}
 cerning the cause of the 2. women and their children signifieth ^{ments and o-}
 the maner of dealing of the Messiah in iudgemēt between his ^{ther things.}
 Church and the malignant in time to come : his translating of ^{The 2. harlots}
 the Priest-hood from the house of Eli, fozetelleth that the ^{The priest-}
 Priest-hood in time shall bee translated when the true Mel- ^{hood transla-}
 chizedek shall come to offer by his sacrifice for the people of ^{ted.}
 God. His iudgement on Adoniah and Ioab, foze- ^{Adoniah's}
 the weithiudgement, ^{the weithiudgement,}
 that the King of glorie in his dayes shall powerfully thow
 downe and confound all such as bee enemies to the Lords Au-
 noynted, and which seeke to disturbe the common wealth of ^{Hyram his}
 his Church. The sending to Hiram the Sidonian for tim- ^{contribution.}
 ber

King Solomon

Gen. 9.

The Queene
of Sheba,

Solomons glo-
rie and riches.

psal. 4. 5.

Solomons
prayers and sa-
crifices which
the Lord ac-
cepted.
1. king. 3. 22.

verse 56.

ber and other things for the building of his Temple: signifieth that the Messiah, as hee is a light for the *Gentiles*, so he shall from thence also take and gather into the Church, according to the request of Noah, who prayed that Iaphet might be persuaded to dwell in the tents of Shem. To this also belongeth the comming of the famous *Queene of Arabia*, to heare the kings wisdome, with her royall presents, and her entertainment: for the time shall come, that in the like maner, the kings of the *Gentiles*, and the people which dwell in the remote and uttermost parts of the earth, shall be congregated to heare the wisdom of the *holy one*, and shall be most gratefull to him for his loving mercies. Also, the great glozy and riches of the king setteth forth the high glozy and noble vertues of that heavenly king from whose kingly stocke many princely branches of diuine issue haue and shall spring out, and of whom the kings latter diuinely inspired prophesied, when he spake (in the *Psalme*) of his beantie, grace, blessing, courage, might, worship, renowne, prosperitie, honor, truth, meekenes, righteousness, noble actions, strength in warre: of his throne, his scepter, his iudgements, his righteousness, his anointing, his apparell, his marriage, his royaltie, his Godhead, his praise, his eternitie and everlasting glory. For all these things are found and shall for euer be well approued, and highly praised in that holy Messiah, to whom onely the king by the letter pointeth, as the figure to the thing figured. Nowe, with this wee may not forgette, that the king hauing finished the Lords house, stood before the Altar of the Lord, in the sight of all the Congregation of Israel, and stretched out his hands towards heauen, and blessed the Lord, and praised him and his truth: yea, he kneeled also on his knees, and prayed vnto him, that the word might be verified which hee spake vnto David his father, and that it would please him to haue respect vnto his prayer and supplication, as well for himselfe as for the people, praying in that house. Also he stood and blessed all the congregation of Israel, with a loude voyce saying; *Blessed bee the Lorde that hath given rest vnto his people Israel: according to all that hee promised &c.* The Lord our God bee with vs, as he was with our Fathers, and forsake vs not, nor leave vs: but that hee may bove our hearts vnto him, that wee may walke in all his

his wayes, and keepe his Commandements, his statutes and his Lawes, which hee commanded our Fathers. And those my words that I haue prayed before the Lorde, bee nigh vnto Iehovah our GOD day and night, that hee defend the cause of his seruant, the cause of his people Israel, at all times, as the matter shall require, that all nations of the earth may knowe, that Iehovah is God, and none but hee. Moreover, the King offered Offerings befoze the Lord, yea, peace-offerings in great abundance, and therewithall dedicated the house which he builded to the Lord with great ioy and gladnesse. In all the which things Iehovah his God was well pleased with him, yea, and with the people through him, heard his prayers, receined his requests, graunted his petitions: and appeared vnto him in Gibeon, with this comfortable saying: I haue heard thy Prayer and thine intercession, that thou hast made before mee. For I haue hallowed this house which thou hast built to put my name there for ever, and mine eyes and mine heart shall be there perpetually. Now consider, I pray you, what King Solomon is with the Lorde: will the Lord heare and accept the reprobate, and prophane persons: or will he honour and esteeme their works although they seeme glorious to the conceits of worldly men? No surely. What saith the Kings, father touching their prayers.

The prayer of vngodly men is turned into sinne.

Psal. 109. 6

And thus I haue heard him to modulate concerning himselfe, and his estimation with the highest.

The Lord I know wil not vouchsafe my praier or words to heare

If vnto sinne mine heart I should encline, and him not feare:

But if I come into his Courts with offerings worthie praies,

And pay the vowes I promised in mine afflicted daies:

If on him with my mouth I call, and with my tongue him blesse,

And offer him the sacrifice of thanks and righteousness:

Then will he heare my praies and consider of my case:

And my request will graunt in time, of his abundant grace.

In al these things therfore, the king is declared to be not only holy and approued of God: but also a perfect figure of that most holy Seede, who in his time shall pray, shall offer, shall please God, shall be heard, shall be accepted, and all his desires performed to the satisfying of his soule, & to the health of his people.

King Solomon

The pluralitie of Solomons wiues.

Gen 3.

That is his Ecclesiastes. 1.

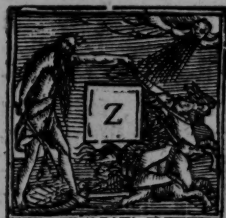
The Canticles of Solomon.

Finally, the very pluralitie of the kings *Wives* & his *Concubines*, on whom he was enamored and dishonoured, howsoever vniawfull, offensive to God, and a disgrace to himselfe, shall not be reckoned as a thing vnnecessarie in this comparison, seeing that the most holy *Messiah*, in his ardent zeale for mans recovery, will be contented that *the serpent shall trippie on his heele*, whereby he will be dishonored and abased, whiles he taketh on himselfe mans ougly deformities and sinnes, being so willing thorough his owne humiliation and ignominie, to ease man so burthened, and to bring him home againe vnto him, from whom hee had farre wandered, and to reconcile him with him, against whom hee had monstrously transgressed. And therefore as his *Proverbs*, the which for the most part, hee vttered in his flourishing and perfect estate, are applicable as chiefly appertaining to the gouernment of a godly family: & as these his **Wordes*, now daily and ordinarily vttered, and ruminated, are applicable, as especially belonging to the ordering of a godly Common-wealth: So also those his *Loue-songs*, and *Ballaads* entituled **Schir-hasschirim, The Song of songs*: & composed in his yonger dayes (yea, before the twentieth year of his age) shall not be reiected or abandoned, but esteemed and properly applied both to that mysticall and spirituall twining, elpousing, combination, and familiar societie & communication of the holy *Messiah*, with his elect and faithfull Saints, of the which hee gathereth and garnisheth a Church as a chaste *Wife* to himselfe. Doe, my *Lordes*: in these and many other such notable things is our *Lord* *h. Solomon*, by the will, wisdom, and providence of God, made an excellent figure of that holy *Anointed*: and therefore he may not bee esteemed a naughty or prophane person: but to bee taken (as hee is indeede) a *Saint of the Lord*. Neither doe I any thing doubt, but that the best learned and godly that either now liue, or shall come after vs, will so iudge and esteeme of him, when they shall heare and well weigh not onely of that which hath bene said heretofore concerning him, his words, actions, and estate: but also shall plainely beholde the verification thereof in the very person and perfect beautie of that promised *Schilo*, the King of righteousness and highest peace, at his happy coming

thing in the world into the appointed time. This being sayd, all the Princes were much comforted (although in this their kings affliction) and gaue thanks to Zadok, who yet seemed further to resolve and satisfie them in any thing whereof, either any question might bee mooued, or any doubt fully arise concerning the kings holmes.

CAP. XXVIII.

Zadok argueth for the King, concerning his repentance and remission after his Transgressions.



Adok hauing thus sarre pleaded for H. Solomon, and with many substantiall Arguments proued him a Saint of the Lozde, and therefore that hee could not bee either a damned soule, or a reprobated wretch, or a prophane person as some haue or might ouer hardy & rashly censure him: the Princes shewed themselves both soryfull and thankfull. But after a while Prince Azariah in the behalfe of the rest stood forth, opened his mouth and sayde. Most reuerende Father, wee all confesse with thankfulness, that yee haue framed a wortheie Apologie for the king, and with Arguments sufficient yee haue proued him to bee not קדוש prophane, but קדוש a Saint. Neither doe wee doubt of any of those things, but partly know them, and partly beleue them to be so indeede, as yee haue sayde. And God forbidde that any of vs, by reason of our suspensive opinions and doubtfull conceites, should

King Solomon

tender occasion to any of them that come after vs, to bee doubtfull of the King, whom (wee well knowe) the Lorde hath elected, and will preserve, and whome wee esteeme (notwithstanding his sinnes) a Saint of the Lorde. And in truth, as those persons which haue abused frankincense, and beene censured therewith doe smell of the same, neither will they by and by lose the saueur and sent thereof, though they bee purged: so the King, hauing beene endued with the diuine Spiritte, and long exercised in the vse of the right Princely and sacred vertues, doeth yet, and shall enjoy the sweete sauour and acceptable memorie of the same, neither may so short a time (as this life is) blotte it out. Whereby being emboldened, hee may therein contemne them that shall either disdayne him, or vniustly iudge of either him, his wordes, or actions.

Solomons
sinnes are par-
doned and he
remaineth a
Saint of the
Lord for euer.

But nowe, because the Kings *Remission* and *Pardone*, after his trespassse, was called into question, it may not displease your Reuerence, that wee enquire, whether his sinnes bee remitted: that is, whether the Lorde hath forgiven and pardoned his trespassses, forgotten his iniquities, absolved him of his guiltinesse, and loosed him from the bandes of eternall death, yea, or no. For they will reply, and thus object: It may bee, that hee was a Saint, and seruant of Iehovah his G D D, so long as hee kept his minde chaste, his body cleare, his actions without repproose, and the truethe of his doctrine pure and unspotted: Or so long as hee well pleased G D D, who iustificieth the beleeuing sinner: or so long as hee was ordained to stand the figure of the holy Messiah, wherein hee shined in perfite beautie: but afterwarde in his transgressions and sinnes he turned his beautie into ougly deformitie. For indeede, according to your former wordes, coulde hee possibly bee and remayne the figure of the holy Messiah longer, then whiles his beautie remayned perfite in him. Therefore, except hee were forgiven, and by this his remission clenfed and restored to his former excellencie, or at the least admitted into the saueur of G D D, and

and iustified, the former doubt will be still retained, and baged
 against both him and his words. Therefore let it please you to
 resolve this doubt and satisfie vs therein, as we know yee are
 well able (most reuerend Father). To this answered Zadok.
 I am most willing both to resolve this doubt, and to satisfie
 you (my Lords all) in this case: therefore, to proue that the
 King hath obtained mercie and pardon of the Lord God for all
 those his transgressions, and so consequently standeth and re-
 mayneth a Saint and person dedicated to the Lord, notwith-
 standing all those his transgressions, I thus reason for my Lord
 the king. **Whofoeuer hath truly repented him of his sinnes, hee* Solomon ob-
hath obtained mercie and forgiveness: But our Lord King Solo- teined mercie,
mon, hath truly repented him of his sin, therefore he hath obtained for he repen-
mercy and forgiveness. ted him of his
 The first proposition is proued by sinnes.
 many sounde Arguments and positions of holy Scriptures.
 And first by the due consideration of the Nature of GOD,
 who as hee hath created man to his owne image and like-
 nesse and hath a will to preserve him, so desireth hee nothing
 moze then his conuersion and amendement after his fal-
 ling, as whereby hee may not bee hindered, but furthered
 and holpen in his walking towardes the highest Glorie: yea,
 in this hee resembleth a true father that both pitieth and
 pardoneth his owne sonne which hath offended him, vpon
 his true repentance, as both Moses, Iob, and David,
 of famous memorie haue tolde vs, with other our holy Pro-
 phets, who teache and assure vs, from the Lordes owne
 mouth, that if an vngodly man will turne away from all
 his sinnes that hee hath done, and keepe all his Statutes;
 and doe the thing that is iudgement and right, hee shall
 doubtlesse liue and not die: neither shall his sinnes bee ei-
 ther retained or mentioned vnto him: for God hath no plea-
 sure in the death of a sinner: but gladly will bee mercifull
 vnto him, and pardon him vpon his repentance. For God
 is most readie to forgive. Therefore hee comforteth vs with
 this saying: Circumscise the fore-skinnes of your hartes: Deut.
 cast away your transgressions, and turne againe vnto Ie-
 hovah, your God, and yee shall not dye but liue. And this
 is that which wee beleue, and persuaide of our Lord the
 King.

King Solomon

Gcn. 4.

psal. 103. 3

1. Sam. 2.

king. Surely, Cain himselfe (though too presumptuous and proude in his sinnes) could in regard hereof say: and is my sinne greater, then that it can bee pardoned? Knowing, that the promise which **G D D** had made to Adam in *Paradize*, both imported and included remission, saying, that ^{NOTE} that is, the Seede of the Woman should breake the Serpents heade, whereof man, though an execrable sinner should finde both remission and life, with Iehovah his **G D D**. Pert to this wee haue a great many comfortable examples, in the Bookes of Moses, Iob, Iosuah, the Iudges, and Samuel, as of the pardon offered vnto Iudah, Lot, the Israelites, and to bee briefe, to David the Kings father, to whome the Lord sayde by Nathan the Prophet: *God hath put away thy sinnes, thou shalt not die*, the which hee often remembred in the Booke of the *Psalmes*, whereof hee also prouoketh his soule to the praise of **G D D**, who had forgiven him all his iniquitie and couered all his sinne. Nowe, as none can forgive sinnes, but God onely: so those our ancestors, when they sinned, perswading that all their sinnes were done against God, either immediately or by meanes, they would in the hope of remission and health repaire vnto him, seeking first to bee reconciled with his grace, befoze they would goe vnto men, remembring what olde Eli the Priest, saide some-times to his children. If a man sinne against man (sayde hee) the Iudge may decide it: but if a man sinne against **G D D**, who shall bee his Empire, or Dayes-man? Moreover, knowing that pardon required precedent *Repentance*, without the which, who will forgive him that offendeth him among men: they neither presumed to approach the diuine throne with proud, insolent and presumptuous spirites but with contrite and humble heartes, desiring mercie for sinnes committed and confessed with great submission. For albeit, that *Repentance* be very sharpe and bitter to the sinner and many men had leauer sinne openly, then repent secretly: yet is this the Medicine of trespasses, the consumption of iniquities, a weapon against Satan, and a sharpe sword prepared and able to daunt the deadly aduersarie.

This

This is the hope of health, the purchase of mercie and wa^{re} solemnitie: I cannot yet cease, but speake againe of this s^ueraigne treasure, and medicine of the sinners soze, beeing therein as full as the Moone, and most willing to bee powdered soozth in the excellencie thereof, so full of consolation; and rich blessings. This is that, which (thzough the mercie of the living God in the promised seede) remitteth finnes, openeth the gates of *Paradize*, salueth the man that is broken in heart, and gladeth them that bee sozowfull. This is that, which calleth a mans life from destruction, restor^{eth} his estate, reneweth his decayed honour, giueth him boldnesse, refozmeth his spirites, and powzeth in grace by-on grace.

This is that, which looseth things bounde, clarifieth things obscure and animateth things desperate. The beautie of this vertue is as cleare, as the Sunne: as bright as the Moone, as glisring as the Starres. The sweetnes thereof is as honye, the price as golde, and the estimation beyonde all p^{re}cious stones: For this is that, which neither sinne ouer-commeth, nor defection destroyeth, nor dispaire blotteth out. Finally, this abandoneth all vices, imbraceth all vertues, tozmenteth sinne, extol^{eth} righteousnesse, obtaineth mercies, produceth vertues, freeth sinners, reconereth the lost, recreateth the desperate, refresheth the harde labourer, and byingeth to her possessor eternall happinesse. For by this a man shall bee saved, although hee hath lead all his life in sinne (as there is no man which sinneth not, full often and every day.) Such an excellent thing is *true Repentance*! But yee will saye: Howe is this wrought in a man? Howe shall a man truly repent? Indee^{de}, this thing is not wrought in man of mans owne power nor wisdom, For GOD stayeth not to expect it from mans wisdom or abilitie, (for so may both his expectation bee frustrated, and man bee deceiued) but it is the goodnesse of GOD to re^{newe} them by repentance, which are wahren olde in sinne.

Therefore the Sinner shoulde neuer despaire, nor Despaire nor fall from hope: neither shoulde hee bee ashamed to repent, of mercie.

King Solomon

but ashamed to sin: and consider that as the one is a wound, so the other is a medicine for the wound: Sinne is the wound: Repentance is the medicine: the wound hath shame, the medicine hath boldnesse: the wound is made by the malice of the deuill: the medicine is wrought by the loue and goodnesse of GOD, in the merite of the holy Messiah, which beareth and washeth away all the sinnes of them that truly repent. * To this the Princes hauing yeelded attentinesse, with great gladnesse consented, esteeming the Donation as profitable as it was plausible, and as fruitfull, as gladsome vnto them. And then among them stood forth the Priest Abiather, and sayde. Yee haue well spoken concerning the former proposition (most reuerend Father,) It is likewise in request, that yee proue the *Minor*. For it may bee called into question hereafter, whether the King hath truly repented him, yea, or no? For except this bee proued, what is any thing of that which yee haue spoken touching Repentance, appertinent vnto him: and if it concerneth not him, what profite takes he thereof, for hee is not remitted: or how is our common question answered, and the doubt resolved? To the which answered Zadok, neither is this question so hard to bee answered vnto, nor the doubt intricate to bee dissolved: for if there were none other Argument whereby to proue the kings true Repentance: yet is this enough, that he is a Saint, a person dedicated to the Lorde: therefore he is not fallen from hope, therefore hee is truly repentant: For as the strong foundation standeth still, hauing this Seale, The Lorde knoweth them that bee his: so wee may not thinke, that the Saints of God, for whom mercie is euer kept in store, can fall utterly away from hope, or bee shut out from mercie in the time of their neede. For as the wood whose nature is to swimme on the water, may yet being ouer-laden with yron sinke, but the yron being taken off, the wood neuertheles ascendeth againe to the head of the water and swimmeth: Neither may we say, that it is no wood, because it did sinke once to the bottome: So though the righteous men whose nature is by faith to stand and walke in Gods way, being oppressed with the burthen of sinne through the devils malice,

doe

The princes.

Abiather objected.

Zadok prove
that king Solomon
repented.

The saints do
not fall away
for euer,

Though the
faithfull fall,
yet they rise
vp againe,

do unhappily couch downe (as with Isachar betwene two bur-
dens) yet may we not rightly saye, that they are not of the
Lords chosen: for it is so, that whensoever that burden is re-
moued (as it is from them that repent) they rise againe and bee
renued, as in their former estate, and beeing of that generation
and nature, it is not possible that they shoulde fall utterly away:
for the formes of God do not so apostate that they fall into eter-
nall perdition, howsoever they sinne and sinke vnder their sins.
For the iust man falleth, but he riseth againe. And therein they
be likened to the herbe Adyanton, which beeing steeped deep
in the waters (though a long time) will neuer theles (beeing ta-
ken vp) appeare very dry. For the righteous man, which had
fallen, after his rising againe by *Repentance*, is as beautifull as
euer he was, mangre the malice of the Serpent. And touching
this doctrine I haue heard the King himselte to say (according
to the truth of the holy writings and wordes of our Prophets)
that the soules of the righteous are in the handes of God, and there
shall no torment touch them. &c. Again. God proveth them and sin-
neth them meete for himselte: as gold in the furnace doth he try them
and receiveth them as a burnt offering, and when the time commeth
they shalbe looked vpon. Again. They that put their trust in the
Lord shall vnderstand the truth: and such as be faithfull shall perse-
vere with him in love. For his saintes haue grace and mercy, and he
hath care for them. Again. The loving fauour and mercy of God is
vpon his saintes, and he hath respect vnto his chosen. Howsoever I
haue heard the kinges Father to say. The Lord will not permit
the righteous to fall for ever, though for their triall and bettering hee
suffer them to slide for a time. And the excellent prophets Nathan
and Gad, haue preached, and others the Lords Prophets and
holy men haue, and do yet preach: that God loueth his chosen
with an eternall loue, therefore he dyaweth them vnto himselte
by his mercy (although they sinne seven times in a day) where-
by they rise againe, and are renued. Therefore it cannot bee
that this person (I meane King Solomon, so holy, elected and
beloued of God) shold find no place of true *Repentance* after his
sinnes committed. Neither may we in equitie and charitie (be-
ing indeede witnesses of such his *Repentance*) but testify and
aouch the same, befoze the whole world. But he it, that his
Repentance

These be Solo-
mons wordes
which after-
ward were ga-
thered by phi-
lo the Iew.
Sap. 3. 1.

Sap. 4. 15.

psal. 55. 22.

King Solomon

If this were
not so plainly
testified, yet
might not So-
lomon be iust-
ly condemned
asa reprobate.

Adam his res-
pentance.

Noah.
Lot.
Sampson.
Simeon.
Levi.
Iudah.

Dauids repen-
tance.

8ap.4.7.

Repentance were neither apparant, nor here protested by vs, should the king therfore, which is so holy a man, and the Lordes chosen be condemned? God sozbid. And it were too sharpe a censure either to say so, or to thinke that euery person whose sinne haue beene laid open in the holy Scriptures, hath not been truly repentant, except that also such his *repentance* hath beene expressly and plainly depainted and set forth in the same. What plaine or expresse mention (I beseech you) is there made in the holy Scriptures of Adams repentance after his fall in whome wee bee all cast away by nature, howsoever the same is presumed or gathered by circumstances: or of the repentance of Noah after his drunkennes? or of Lot, after his incest, or of Sampson after his dalliances with Dalila? or of Iacobs sonnes Simeon and Levi, which against the mind of their Father, dealt deceitfully and cruelly with Hemor the sonne of Sichem and his citizens? or of Iudah the eldest sonne of Iacob after his sinne with Thamar his daughter in lawe? hee confessed (indeede) that thee was moze iust then hee, so did Pharaos also confesse, that the Lord was righteous, and that hee and his people were sinners. Surely, albeit that these and many other the Lordes chosen, haue beene both noted in the holy Scriptures which are extant before vs, and also punished in some measure for their sinnes and offences: yet did it not alwayes follow, that the repentance of euery of them hath beene so largely declared to the world, or so plainly set forth in wordes as was the repentance of David the Kinges Father, and of some others: And yet, who should either in wisdom, reason, equity, or good conscience, call their repentance, conuersion or turning againe to the Lord, into question, to whome the Lord hath expresse the full assurance of his loue and mercy in their liues: What said the King in this case *Though the righteous be overtaken by death, yet shal he bee at rest. Again.* The soules of the righteous are in the hand of God & their shall none euill touch them. Worthily haue these golden sayings beene taken from his mouth, and copied out and conserued for the posteritie, to giue comfort vnto the Lordes chasen, and to satisfy them that might otherwise condemne themselves and their cause in the consideration of their punishments and

and miseries in this life. Therefore it is true, that as the man which hath beene long nooseled by in vices, will not onely with much adoe leaue them, and leauing them will yet retaine some sauour thereof in his person: as such which hauing beene long clogged with iron fetters, will yet halte after they bee loosed; so on the contrary parte, hee that hath beene brought by and exercised in holy vertues, will not soone loose the habite, much lesse the sauour of them: as those vessels will long retaine and yeeld the smack of that liquour which was in them first steeped, although they bee washed and assayed to bee purged from the same. Neither may wee thinke, but that if (after the opinion of the very heathen Philosophers) one vice overthoweth not a vertue in habite, much rather shoulde wee of Israel, not so much as imagine, that one or a few faultes of the children of God occasioned either of ignorance, or of feare, or of infirmitie, or of naturall concupiscence, or of the malice of the olde Serpent, shoulde rent asunder an habite of holinesse, and so infringe or weaken the power of Gods free election and loue, the which by his spirite euer worketh a godly repentance, vnto them which are elected and by the same in mercy appointed to glory. For those whome in his loue hee hath elected before all worldes, hee wil in his mercy pardon and glorifie: and for that purpose hee giueth them a godly repentance, as that which is ordained for the calling home againe, and recovery of those the Lords chosen whom the Serpent had beguiled and seduced. For the Lorde our God will not loose any one of them which appertaine vnto him: nor will hee suffer his truth to falle.

CAP.

King Solomon

CAP. XXIX.

Of the nature of Solomons finnes and argumentes of his true Repentance.

Whether are
Solomons sins
greater then
the finnes of
some other
that did repent
and were par-
doned?

1. King. 11. 5.



zadok.

Adoke had no sooner deliuered the
former speeches: but by and by A-
biather rose vp againe, and objected
sa ying: It is (said most reuerend fa-
ther) y the sins of our L. B. Solomō
are of y nature, as they haue far ex-
ceeded the finnes of those holy ones
of whose repentāce we be either cer-
tified, or perswaded in the holy scrip-
tures, as moze hainous and dangerous: for behold his strange
wiues and fleshy Concubines haue turned away his heart
from the Lord his God: in so much that hee hath followed after
Astaroth the God of the Sydonians, and Milcom the abho-
mination of the Ammonites, he hath builded an high place for
Chamos the abomination of Moab, and for Moloch the ab-
hominatio of the childre of Ammon, and hath wrought wick-
ednesse in the sight of the Lord, and hath not followed the Lord
perfectly as did David his father. Al these are your own wordes
concerning the King and his trespasse (most reuerend father)
neither haue I added any thing in the hearing whereof, who is
there (almost) but that will condemne the king of a moze hei-
nous and dangerouse sume, then that the Fathers of whome
ye haue spoken did euer commit, in their daies: But yet I be-
seech you (said Zadok) that those my wordes may neither bee
wrested, nor amisse vnderstood in this case: God forbid that
therein I shoulde so farre depresse the Kings hope and estima-
tion with the Lord, as to iudge his finnes either irremissible:
or such as haue exceeded the finnes of those others, whom the
Lorde hath pardoned vpon their true repentance. Indeede it
cannot

cannot be denyed nor defended, but that the king hath sinned grievously against the Lord his God, as I said before and therein hath offered an offence unto the Lords people: Howbeit that either the nature of those his finnes is such as can neither haue pardon (as was the sinne of Cain) or that it was moze hatnous and horrible, either in quantitie or qualitie, then the finnes of some others, whom it pleased the Lord in mercy to remit and renewe vpon repentance, wee neither finde nor dare to auouch. Our first parents in Paradise committed an horrible transgression. They hearkened to Satan, they brake the commandement, they forsooke the Lord their God, & were made thzalls to the tyranny of the Serpent which had deceiued them: for the which they were iustly dzinen out of Paradise and made subiect to misery and death: notwithstanding, it pleased the Lord God (as ye haue heard) to forgive them, and to gather to himselfe an holy church euē from among them which had sinned. We read that Iudah tooke his daughter in law Thamar & lay with her contrary to the law, and acknowledged y he had sinned therein. Lot was made drunke and lay with both his daughters. Aarō the Lords priest yeelded to the making of a molten calfe, which the people worshipped. We read that Simeon and Levi the sonnes of Iacob dealt deceitfully with Hemor & Sichē his son and murdered them, and their people, against the will of their father, who in his last words, cursed their wrath which was shameles, & their rage which was cruel. As for Rubē (Iacobs eldest sonne) he defiled his fathers bed, & distained his dignity. Our fathers (in the time of the Judges) were carried away to serue Baal & Astaroth, and they were cōioined with the Cananites against y law of the Lord. Sampson the Pazarite combined himselfe with a strange woman, yea, and in the end yeelded his power to the harlot Dalila. Laban the father in law of Iacob, was a worshipper of strāge Gods & Terah the father of Abraham was not free frō the like offence. And are the finnes of those our fathers, especially the greatest of these sins, inferior to the Lords sins? Notwithstanding it is testified y the Lord pardoned the & restored the to his fauor. But ye say, that the King hath turned away his heart from the Lord. In dede of all others his sins this is the greatest. Howbeit, I say not therefore, that hee hath utterly turned away his heart, as that hee hath quite forlaken God,

and

Adams sinne;

Gen. 3.

Iudah.

Gen. 38. 26.

Lot.

Aaron.

Exo. 32. 2.

Gen. 34. 25.

Simeon and

Levi.

Ruben.

Gen 49 4.

The Israelites;

Sampson.

Iudg. 11. 13.

& 3. 6.

& 16. 18.

Laban.

Gen. 31. 30.

King Solomon

psal. 51. 11.
1. Sam. 16. 14.
2. Sam. 7. 15:
How Solomon
is said to turne
away his heart
from God.

and by wicked apostasy fallen away from him for ever: for had it beene so, we should not haue seene him in this his estate. And as I well remember, I heard the king himselfe to say (and wee cannot denye it, when we well consider thereof) and of him in this his estate) that in the depth of those his sinnes and vanities he perceiued that yet *his wisdom remained with him*: by the which he ment the graces of that diuine spirit, which King David praised that the Lord would not utterly take from him, being indeede an effect of that *mercy* which the Lord his God said *he would not take from him, as he tooke it from Saul, whom hee had cast off before him.* But I say the king hath turned away his heart in this sense: first in that he hath sinned against the Lord his God: secondly in that he hath yeelded to his lusts: and thirdly in that he fainteth in his holy zeale. For, there is no sinne whatsoeuer which a man committeth, wherein there is not a turning away of the sinner from the Lord, for sinne is contrary to the law of God, and argueth a contempt of his iustice, & neglect of his graces: therefore the Lord requireth in them, whom he recouereth and pardoneth a faithful returne in humble contrition. Next it is true, that euery man is led away from God of his owne concupiscence or naturall lusts, and thus the king dotting ouermuch on his strange Women hath been enamored, overcome in affection, seduced and led away from the Lords righteousness. Thirdly the king by those former occasions had forsaken his first loue, was waxen more colde, or luke-warme, in that holy religion, and godly zeale with the which his heart hath been wonderfully enamored in his youth. But yet I remember what the Lord said: *I will shew mercy, to whome I will shew mercy.* The same said to Hagar: *Returne againe to thy mistresse, though thine heart was turned from her.* Again he saith to the sinner: *Remember from whence thou art fallen and repent, and do those good workes which thou hast used to doe when I was well pleased with thee.* Again, *Remember thy maker:* So I confesse (though with sorrow of heart) that the king in that his estate hath not so zealously set forth and maintained the glorie and seruices of God, as he was wont to doe: for who-soeuer is addicted to the former, is defective in the latter, but he neglected a great part of his office and duty. But yet (the Lord

bee

Exo.
Gen. 16 9,

bee thanked) we know that the state of religion was neuer altered or changed: but that hath and yet doth remaine the same as in the time of David, notwithstanding the idolatries, superstitions and pꝛouocations of his strange women: which is a notable argument, that yet hee helde the sure foundation of his faith vnshaken. And therefore let vs not presume either to say or to thinke, that King Solomon is fallen utterly away from the Lord his God, who hath so wonderfully loued, beautified and blessed him. It is one thing to offend God by euill thoughts, euill wordes or wicked deedes: another thing to deny God and to forsake him utterly. He that sinneth and offendeth God, and yet beleueth in God, he is by his repentance referred for saluation: but who so doth deny God and utterly apostatise from him, there remaineth vnto him not so much as one little shell wherewith he may drawe a very small measure of the water of life. It is not one and the same thing to turne from the Lord and to turne utterly away from him without retye or returne: The former of these faults is often seene in Gods owne children, when (like prodigall and disobedient sonnes) they bee tempted to depart from their most louing father, and yet do returne home againe, & are reuued by repentance, as were Aaron, Moses, David: the latter is seene in the reprobates only, which fall away and neuer returne, and therefore are not reuued by repentance: for they cannot truly repent, because the Lord giueth not repentance vnto them: as it was apparant in Cain, in Lots wife, & in Saul, whom the Lord cast away from before him. But this falling away from God, wee haue not found, nor shall perceiue in King Solomon, the Lord bee blessed therefore. Neither may wee thinke, that howsoeuer he is saide to followe after Astaroth, Milcom, Molock, Camos & such others the Gods of the heathen, that therefore he was so grosse an Idolator, as he did adore and worshipping those strange Gods, no more then we may thinke, that Aaron the Priest did adore and worship the golden Calse, which himselfe had made at the importunacie of our fathers in the wilderness. And I knowe (my Lordes) that ye haue not seene any such thing in the king nor do ye imagine (as I suppose) that the king at any time was

The holy religion neuer altered but continued the same in Solomons time
2. Chro. 11. 16, 17.

The reprobates cannot truly repent.

Solomon did not worship Idols.
Exo. 32. 1.

King Solomon

was so foolish as to adore or worship such kind of Gods, of the which his father David, deriding the grosse Idolatrie of the heathen thus sang.

*Their Idols both, of silver golde and mens hand worke they be;
They mouthes have, but do not speake, and eies but cannot see;
They have eke eares but do not heare, & senseles noses, so
They have handes, but they handle not, & feete but cannot go.*

Sap. 13. 10. &
14. 8. & 15. 3.

Doubtles (answered the Princes) we perswade, as yee haue said: yea, said Azariah, and wee haue often heard the K. himselte to blame and repproue such kind of Idolatry, and thus hath he said (whose wordes for wisdom and gravity are copied out and divulged euen among the Gentiles). Miserable are they and among the dead that call them Gods which are but the workes of mens hands. Againe deriding the folly of those Idol-worshippers, he saith he is not ashamed to speake to that which hath no soule: for health hee makes his petition to that which is sicke: for life he humbly prayeth to him that is dead. Againe, cursed be the Idol that is made with handes, yea, both it, and he that made it: he because he made it, and it because it was called a God, whereas it is but a fraile thing: for the vngodly and his vngodlines are both like abhominable vnto God: euen so the worke and he that made it, shalbe punished together. Againe: To know the Lord God is perfect righteousness: yea, to know his power is the root of immortality. As for the thing that men haue found out through their euill science, it hath not deceived vs, nor y painters vnprofitable laboz, namely an image spotted with diuers colozs, whose sight inticeth the ignorant to lust after it, and he desireth the picture of a dead image that hath no breath. Both they that make them, they that desire them and they that worship them, loue euill thinges and merite to haue such thinges to trust vpon. Againe the enemies of Israel that worship those Idols are most vnwise & moze miserable the very fooles. For they iudge of them to bee Gods, which neither haue eyes to see, nor noses to smell, nor ears to heare, nor hands nor fingers to grope, and as for their feete they are too slow to goe. Lo those and such like wordes hath the king his wisdom uttered

ffered touching those heathen Gods and the worshippers of
 the, even publickely, and in presence of all them to come to him
 to heare his wisdom: that thereby the sooner he might with-
 draw them from that grosse error and impious abomination,
 and bring them to the right worship of Iehovah the God of Is-
 rael. We haue truly spoken in this matter (saide Zadok) so in
 truth, I haue not knowen any one man of life, y^e hath moze dis-
 liked and derided this kind of Idolatry, & that hath moze shar-
 ply reprehended them that haue followed after strange Gods,
 then the K. himselfe. Neither did he thinke y^e any man which ei-
 ther knew Iehovah our God, or had any wisdom, or reason,
 or iudgement, or humane wit wold acknowledge such a sense-
 les image for a God, and worship it, much lesse himselfe woulde
 either aduenture or attempt a thing so heinous, shamefull and
 dangerous against the law of God, reason and good conscience
 being a man so wise, holy and zealous for the L. his God. Ther-
 fore, let vs not imagine y^e the K. was so perswaded to prostrate
 himselfe before those vaine images of the heathen, to adoze or
 worship them as Gods, or y^e he did inuocate or pray to them: or
 trust in the for any aid or comfort: seeing that both he knew the
 abomination of such vaine things, & felt the goodnes of the li-
 ving God at al times so gracious towards him: But (indeede)
 this is true, that the K. hath in his fond loue and carnall affecti-
 on to his wiues being Idolators and Apostats from the true
 religio, so doted & besotted himselfe, that he hath winked at such
 their abominations, yea, hee hath permitted them to vse their
 strange religions: moze yet, he hath caused to be built for the hou-
 ses, & high places in the face of all Israel, & in the sight of Ierusa-
 le, & hath allowed the great sums of money & maintenance out
 of his treasures to & for the same, wherof it is well said (indeede)
 y^e he followed after their abominations: for being both the K. of
 Israel, & the husband of those his wiues, he should rather (as he
 might wel do) haue restrained & punished such horrible abuses of
 the name & honoz of God. But howsoeuer it was seeing we haue
 not seen such palpable idolatry in the K. as y^e he did worship their
 idols, nor ca we see into y^e K. heart (as God seeth him) & Gods se-
 cret waies are such as no vultures eie did euer see (as Iob said) &
 the bottles profunditie therof we may not attempt to sound:

S

let

In what sense it
 is said that Solo-
 mon followed
 after strange
 Gods.

1
 2
 3
 4

King Solomon

let vs here content our selues with so much thereof, as it hath well pleased him to reueale vnto vs, iudge iustly and soberly of God and his waies, confesse the best of his Saintes, & thinke honourably of this chosen person and his actions and woordes, not rashly censuring the one, nor indiscreetely condemning the other. And out of all question, if in this resolution and minde wee duly search and wisely examine and consider of all things, we shall find and confesse, that howsoever it bee, **K. Solomon** did not onely turne away from God and endangered himselfe, (as all other sinners do) but that also he is returned againe and assured of safetie, as those which truly repent them of their sinnes; that he had not onely his heart seduced and corrupted: (as his Father **David** had when he committed murder & adultery:) but hath also a new heart created and a right spirit renewed in him, as the same **David** had after that hee repented, praised and sounded grace with the Lord: that he did not only deny the Lord, whereby God was exasperated against him, as our forefathers both in the wilderness and in the time of the Judges haue don: but also hath acknowledged his power, and confessed him, and therein eschewed his owne destruction, as many of our fathers did which beheld that brazen serpent in the wilderness, and wept before the Lord, and were preserved and comforted: he did not onely sin to prouoke the Lord: but also he did repent and well pleased the Lord. And this he hath done not with his mouth onely as **Pharao** did, but with his heart as **K. David** did: he repented not as did **Cain** and **Saul**: but he sorrowed and repented in hope, as did **Adam**, and **Iudah**, and **Moses** and **Aaron**. And this he did also truly and speedily, as soone as he saw the Angell of Gods wrath had brauen forth his sword against him & his people, as **David** did, when he saw the angell of God plaguing the people: in this point he well resembled, that wary bird which seeing the fowlers bow bent and himselfe in danger, makes haste to flye away before that the arrow bee sent forth against him, remembering what his father had modulated: *If when that men offend the Lord, they will not turn againe: He furbisheth his percing sword, in iustice them to paine, He bends his bow, & it prepares with dreadfull darts of death: And leshall instruments, to take from them their vitall breath.*

But

King Solomon
did turne againe
to the Lord.

psal. 51.

Num. 21.8.

Exo. 10. 17.

2. Sam. 12. 13.

Gen. 4. 14.

1. Sam. 13. 4.

Gen. 3. 20. & 38

26.

Exo. 32. 22

But alas there be in y^e world too many comparable to that foolish
bird which maketh no haile to escape fro^m the snare befoze he be ta
keⁿ therin. Therfoze I now remēber not only what he couſailed
Be not slow to turne to the Lord, for ſodainly ſhall his wrath burne
like fier: but what his father aduised.

To day if ye his voice will heare,

psal. 95 . 8.

Then harden not your faithles heart:

As ye with grudging many a yeare,

Provoke me in the wild desert.

It is meet that men attend him whē he calleth. If men offer
gold, which is yet but transitory, there bee which come
with speede: and the tree being shaken, they will gather by the
fruit without long tarrying. But when the Lozde proffereth
peace to mans soule, they come slackly & regarde it little, which
is the cause they often miſſe the kings thousand. But as fo^r our
Soveraign L. albeit we had been neither eare-witnesses, noz
eye-witnesses: yet (besides the K. gesture and present constitu-
tion of body) the very words which wee haue heard from him,
and yet daily heare him to utter, and the which being taken and
collected into a register, may bee called the booke of his repen-
tance, shall fo^r ever witnesse and manifest the same thing. Fo^r
therein it doth and may appeare, that our L. King Solomon,
not onely after his full and perfect experience of all the delights
of the ſonnes of men, and the affaires of this life: but also after
all those his transgressions, wherein he had so much vexed and
disquietted both his minde and body, angered the L. offended the
holy ones, distained his hono^r and endangered his soule, is ne-
verthelesse by the admirable operation of the diuine spirite,
brought to the true sense and knowledge of his sinnes and so of
the danger of himſelfe and his people, the which is alwaies the
first grade to true repentance, from whence hee hath orderly
proceeded to the full perfection thereof, as hereafter yee shall
vnderstand. In the meane time (my good L.) let vs think right
honourably of the K. and beleue that Ichovah his God hath
not barred him out from the contrition and repentance of the
blessed, and so neither from the diuine mercy. We haue well spo-
ken (moſt reuered father) said the Princes which we haue glad-
ly heard, and will both concurre and conclude with you fo^r the

That is his
Ecclesiastes

King Solomon

King to the honour of our God. And truly in this, that hee hath acknowledged and confessed his offences, hee may not bee either condemned or disliked, albeit hee bee the King of Israel, no more then such a thing was blamed in David, his father: but rather to be commended, as it was in him: as first in regard of the good example, wherby others might be instructed: next for the more ease of his own heart oppressed with sorrow in the consideration of his sin with the danger ensuing it. Thirdly for the better pacifying of the diuine wrath which is vehement against obstinate sinners: and fourthly for the good of his people, who vpon his repentance and remission might hope for peace: there be some who when they haue sinned, will not easily acknowledge themselves faultie either to God or to man: and therefore are hardly perswaded to amend. Wherin they bee like those which holden of desperate diseases not feeling themselves sick, are hardly recovered: for this is a great hinderance to amendment of life, when men which are offenders will not acknowledge their offences. But there bee some (though not many of them) which offending, do by times feelee and know their offences, and seek to escape the diuine wrath by a faithful reconciliation and so are recovered in good time. And these be like not only to those wise birds, which (as ye said) eschew the arrowes coming towards them: but also to those which being distempred in their bodies soone espy it, and seek to prevent inconueniences by the aduise and help of the cunning physician. For as the sense of the sickness is the commencement of the cure: so the acknowledging of a fault is the first step to pardon, and so to the amendment of him that hath faulted. But proceed (most reuerend father) we pray you, and desist not, vntill ye haue fully declared the order and manner of the true repentance: for truly howsoeuer it hath beene a grieue and sorrow vnto our hearts to hear of those his great transgressions and sins, it is and shalbe now a joy and comfort vnto vs to heare of his happy *Repentance*, by the which, (it may be) the Lord will also repent him of that euill which he had purposed to doe vnto him and vs, and will turne iustice into mercy, that we perrish not in this his high displeasure, which is as a fearfull syer to consume them that will neither repent them of their sinnes, nor seeke him whiles hee may be found in the singlenesse of heart.

CAP. XXX.

Zadok declareth the order and manner of Solomons Repentance.



The Princes, hauing heard Zadok thus farre, acknowledged the equitie of his dealing and withall, hauing praised and commended the King in this point, that although he were a King: yet he disdained not both to acknowledge himselfe an offender (after the example of his father David): they requested Zadok to proceede, who continuing the former argument, spake againe to this effect. Surely (my Lordes) as the King is most wise, and his wisdom euer remained with him: so perceiving that he had sinned against God, who thereby was provoked to anger: hee did not onely acknowledge the same in his heart, but also considered that the iudgements diuine were now ready to be executed against him and his people. Yea, hee felt the arrowes of God to stick fast in him, whereby he was moved to such great contrition of heart and sorrow of minde for his sins, that there was no health in his flesh, nor rest in his bones, he was brought into such an extream trouble and heavines that hee went mourning all the day long, as sometimes I saw his father David to do, when his heart was contrite after the knowledge of his sinnes and sense of Gods wrath.

Solomons
Contrition, as
in Eccles. ca.
1. & 2.

Secondly, the king hath not omitted to utter forth the fearefull thoughts of his troubled heart, and to confesse the greatnes of his vanities, that not onely before the Lord, the seer and searcher of all mens hearts: but also before the face of all men yea, in the Catalogue of vanities he bringeth in himselfe to be noted. For when he might haue pointed at the folly of Adam, of Cain, of Nimrod, of Pharao, of Abimelech, of Saul, of Nabal, and such others (as commonly men are wont to do when they

Solomons confession of his
sinnes.

King Solomon

they note others, and the wihles conceale their own finnes and imperfections) yet the king leauing all others and their faults, pointed directly at himfelfe, as a principall foole, among all the fooles of *vanities kingdome* worthily to be derided and reynoued, yea as we our felues cannot denyt, the *king* in the low conceit of his owne integritie and great humblenes of mind (notwithstanding hee bee a most glorious *king*.) woulde (if he might by our consent) that his faults and the greatnes of his folly shoulde bee openly proclaimed and published by his own person thzoghout the long streets of Ierusalem. For the *king*, wel knoweth, that it is a moze grieuous thing to transgresse the law, then to bee punished according to the law, and a moze shame for a man to commit a sinne, then to repent for a sinne: for in the one, both God is dishonoured, and man offended: in the other, God is glorified, & man is satisfied. Mozeouer, as for his glozy and royall apparrell with all externall beantie, he esteemeth it, but as the painting on a wall of clay, which beeing scowzed off the clay appeareth. Therefore he said *favour is deceitfull, and beauty is but vanity*: yea, he esteemeth this for no beauty nor glozy at all, y one birde shoulde be decked in an other birds feathers, nor this for any honour at all, y a noble mā shold beg his beauty of the worms, the birds, y beaſts, or of others so far inferior in dignity: yea, he may be full ashamed to purchase his glozy from thence, as who saith may these things garnish the? but he were beautiful indede, if he could beautify the. For when a man seeketh to deck himfelfe with other things, he shold acknowledge his own vilenes & wāt that beauty which with the garmēt is put on, is with y same put off againe. Therefore this is of the garmēt, & not of y persō, but aboue al it is a shame for any mā to shine in the beauty of royall garments, and to be deformed in his māners. Therefore this is not forgotten in the *king*. catalogue of vanities. And to bee plaine, the *king* now esteemeth al y honors, pleasures, riches, dignities, pollicies, studies, counsailes, thoughts, actions, & endevors of man in y woꝛld (which are without the woꝛd wisdome, and feare of God) to be mere vanity, woꝛthily to be abandoned as that which will neither profit a man in this life, nor abide with him, nor helpe him, nor cōsoꝛt him, after death. * Fourthly the *king* presumeth not hēreforth to be called or named the *king* of Israel, nor withstanding his wisdom, wealth, fame, y great glo-

ry

3. Contempt of
the world

Favour and
beauty.

4
Solomons
humble con-
ceit of him-
selfe.

ry in that place wherin his father David by the diuine prou-
 dence had placed him. There be some, which vpon many meener
 occasions, resemble the Chamelion (a beast which is fed with
 the aire, and therefore is euer gaping) for they desier the soode
 of popular praise, and the highest titles, whereof they take a
 pride and vaine glozy: but the K. being wise, and so hauing lear-
 ned to know both the deceitfull world, and the vanitie of this
 glozy, neither admireth the one, nor fauoneth on the other, but
 he seeketh and useth al the waies and meanes hereof to purge
 himselfe of this dangerous humoz: therefore to the which call him
 my L. the K. of Israel, he is wont to say indeed, *I have sometimes*
been K. ouer Israel in Ierusalem, but now, I am not that King. Not-
 withstanding we know wel, that he yet raigneth ouer vs, and
 so wee esteeme him, and honoz him for our K. (as duty bin-
 deth vs). But thus he said, first to eschew that vaine glozy and
 praise of men, which the men of this life so much affect and de-
 light in, both the which now seeme loathsome vnto him and a
 grieue vnto his soule. Next he hath thus spokē, in the considera-
 tio of his trasgressiōs against the L. and his law for the which
 now perceluing and feeling a touch of the diuine anger, hee is
 woorthily humbled, & accepteth himselfe nothing fit for the dig-
 nity of that most rofall place, although hee may yet bee far pre-
 ferred before all the K. & princes of the world, at this day: Thus
 David his father abased himselfe before the L. and thought (in-
 deed) whē he fel into the reckoning of his cōdition, that hee was
 too vile to be a doze-keeper in the house of God. Thirdly the K.
 hath spokē it, in regard of that message which he lately receiued
 from the L. wherein he is certified, that his kingdom shalbe diui-
 ded, and only 2. parts of the 12. shall remaine to his son & poste-
 rity: the other 10. parts shalbe giuē to his seruāt Ieroboā, who
 is therefore gon away from him & waiteth but for the tūne and
 occasion of th' effecting therof, & that those parts shalbe Israel, &
 the K. therof shalbe called King. of Israel, as if therefore the K.
 shold haue said, howsoeuer the men of this life, admiring them-
 selues & dotting on their lewd affectiōs, are ignorant of their pro-
 per infirmities, sin perfections, & deformities (without sense
 and knowledge whereof they are most wretched, seeing that
 neither feeling nor perceluing them & the danger therof ensue-
 ing, they are neither hūbled, nor desirous to haue them cured.

Eccles 1. 12.
 Solomon saide
 he was King
 but not that he
 is King.

King Solomon

The office of a
King.

Messiah the
true king of
Israel.

of themselves defended) : for mine owne part, I both acknowledge and confesse mine infirmities and imperfections, yea the corruption of my nature (as being a sinfull man) : in the consideration whereof, as I am cast downe and humbled: so am I not willing to seeke the glozy of that vanity, but rather to cry and crave for aid and deliuerance. For do I imagine, y there can be in my selfe any thing meritorious of y everlasting goodnes which quickeneth the dead, for what haue I (putting my sinnes & infirmities aparte which I had not receiued fro the almighty :) nor know I what there is in mans nature whereof hee may waie proud. And although ye call me K. and I haue been to that end both exalted and graced: yet what cause haue ye now to esteeme me for is honoz meet for a fool: a K. is honozable: but I haue distained that honoz by my lewdnes. A King ruleth and subdueth his owne lusts: but I haue giuen place to my lusts and beene overcome thereof. A king doeth equitie and righteousnes, the end of his preferment: but I haue done iniury to my God and giue offence to his people by mine horrible ingratitude. A K. banisheth from his Court Idolatozs and wantons, and whozemongers &c. but I haue sallowed on those which in my presence haue dedicated themselves to those abominations. A king should be a patterne of beauty vnto his people in all godly vertues: but I haue giuen them an example of lewdnesse in mine inordinate excessse. A King is the stay and glozy of his place: but I haue both weakned and deformed mine house with transgressions. A K. both respecteth and expecteth the honoz of the most holy, but I haue blemished the same with the damps of sinne. Wherefore vnwozthy I am the title of a King. And if I may not bee named a King, then much lesse should ye call me the King of Israel. And truly I may not henceforth be called K. over Israel because the L. God for mine offences against him hath fastly depriued me of the honoz of that high dignitie: But rather henceforth (as I haue rightly merited) I may be numbred among the foolcs of Israel. Yea, and albeit that my seruant Ieroboham hath lifted vppe his bandes against mee, and shall vsurpe that Name and dignitie: yet shall both this Name and dignitie bee reserved (as rightly imposed) for the most righteous Seede and Prince of Israel which was promised

mised to David my Father, and which in his due time shal be
 rayled vp to sit on his seate, and to raigne ouer the house of Is-
 rael, that is, ouer the Saints and holy people of God, in do-
 ing them equitie and true iudgement for ever. In the meane
 time I must in all humblenesse of minde bewaile my sinnes,
 and the miserie of mine house and posteritie, occasioned by the
 same: the which I cannot but euery houre remember, consider,
 lament, and finally repent, and abandon those manifolde vani-
 ties of the sonnes of men, wherein I haue beene polluted and
 wearyed in my life. No thus the King ruminateth in afflicti-
 on, heereof is his continuall meditation in the sorowe of his
 minde, and thus hee expresseth his faithfull repentance euery
 day! * fiftly, although he hath spent some portion of his life in
 sin, and the whiles did forget the wholesome lesson which his
 mother Bethsabe gaue him: yet being in the ende pzeuented by
 the grace and mercie of God, hee doeth againe often call to
 minde and recount her wise instructions, and ruminateth of
 that which himselfe hath thought good to write and speake (in
 his wise Proverbs) as a confession of his sinnes: and a wo-
 rthy argument of his *Repentance*: yea, hee hath not onely con-
 uerted, and dedicated himself again vnto the Lord, in wonder-
 full great feare and reuerence: but also (as a learned and ex-
 perient *Preacher of Repentance and Righteousnes*) he hallow-
 eth and calleth all men from the vices and vanities of the de-
 ceitfull world, teaching and exhorting them to feare the Lorde,
 and to keepe his commandements. And in this, the king is not
 like them which thinke that a benefite languisheth and peri-
 sheth as the flood which powreth forth her streames into di-
 uers channels and small beynes: but he is, as the liberall man,
 right willing to benefite many, thereby to cause his benelo-
 uence to abound, therefore he studieth, he preacheth, hee spea-
 keth, he exhorteth, he admonisheth, he comforteth, he refuteth,
 he confirmeth, and whatsoeuer els necessarie and conuenient
 in a Preacher to drawe men from worldly vanities, and to
 lead them towarde the best good, and true felicitie, the high-
 est object of mans hope. All this, his nobles and his seruants,
 which stand before him, heare his wisdom and obserue his
 wordes and workes, sinde and well vnderstande, neither can
 we

Solomon is a
 preacher to
 teach and per-
 swade the peo-
 ple.

pro. 23. 1.

Solomon
 inciteth all o-
 thers to ver-
 tues.
 Eccles. 12.

All these things
 are testified by
 Solomons
 seruants,

King Solomon

wee but testifie the same for him, before all men. Yea, wee see and can witnesse, that there is in him both the wisdom of GOD, and the knowledge of the holy Spirit, in such abundance, as wee are not able to expresse it: and in this, wee finde him, yet *more wise*, that now at the last hee hath changed his minde, and withdrauen his affection from the worlde, so farre that as he did sometimes swerue from the Lorde GOD, and by his euill example, did giue an occasion to many others to blaspheme and offend, or at the least to bee offended: so hee now endeouours himselfe, tenne times more to eschewe euill, and to seeke the Lorde in singlenesse of heart, and to exhort and perswade others to doe the like: to, and for the which, hee hath laboured day and night, to searche and finde out *delightsome wordes, right Scripture, and the wordes of truth.* Wherein he followed not the common woont of sinners, which being polluted and defiled with filthinesse, haue a desire not onely to wallooe therein, but also that others should bee defiled with them in the same, resembling those Wrestlers or fighters, which care not to brush off the dust from their owne garmentes, but rather endenour to defile one another, and fall together even with the same. Thus hath not the King done, and to bee plaine: The King hauing been nourtered and well trained by in his youth, sheweth forth at this time the ripe frutes thereof, notwithstanding those blemishes of humane imperfections. * Finally, although it bee a thing too common with men, that though they for-beare to sinne for a time, (feearing the punishment thereof) they neuerthelesse afterwarde forget themselves, and returne againe, as with the dog to his vomit, to their former vices. (as lately did Adoniah, and Shimei): yet the King beeing otherwise minded, hath shunned and abandoned all his worldey delights, vices, and vanities, and dedicated himselfe againe vnto the desire of heauenly things, and the ioyes eternall, in regard whereof, for the loue of GOD, and his owne health, he abstaineth not onely from things unlawfull, but also from things lawfull and tollerable, pleasing the minde and affection of man, and now continueth stedfastly the same.

Eccles. 12.

Solomon after
his repentance
revolted not
from God.

same, hauing made a sure Couenant with himselfe neuer to apostate or turne backewarde againe : and therefore, as the Trauailer which goeth towarde a most famous Citie, is euer talking of his iourney and of the place, to learne the customes and guise thereof, and to expresse his desire to hasten and come thither, as raniſhed with the loue of the same : So we perceiue, that the King is neuer pleased nor eased, but when hee talketh and telleth of those high treasures of that most happy place : thereof hee ruminateth, thereof hee delighteth to talke : thereof hee is glad to heare : all other things hee they neuer so pleasant seeme loathsome and vaine in his conceit. For of this nature are the words of his common talke : and such are many of his Proverbs, the which seeme to be poyzed sooth from the good treasure of a good mans heart, as the good fruits sprung of a good tree. And truly those are notable Arguments of the Kings true *Conversion and Repentance* : For whether *Repentance*, bee defined * that affection and passion of the minde, by the which any person being touched with the sense of Gods anger conceiued for his sinne committed, is most heartily sorry, with an humble and earnest desire of mercie and amendement of life. * *D*, the loathing of sinne and thirsting after mercie and righteousnesse : * *D*, the bewayling of trespasses, with a full purpose thence-foorth to amend, & leade a godly life : * *D*, the turning againe of man backe to his Maker, with hope of mercie by faith in the holy Messiah : * *D*, a changing or a renewing of the minde or opinion, with a due consideration and better aduise. * *D*, the turning about, or changing of both the mind and body and so of the whole-man : * *D*, (after the common received opinion touching the parts thereof) the Contrition of the heart, the Confession of the mouth, the tempering of the flesh, the amendement of the worke, and the continuance in vertues : * *D*, howsoeuer els it be defined, described, or declared (according to the analogie or proportion of our religion) we may gather out of those premised testimonies and examples, both a true *Repentance*, and the ripe fruites and notes of the same, and so conclude, that Solomon our King is truly repentant.

Solomons
common and
daily meditation
and talke.

The definition
of repentance.

A conclusion
for Solomons
Repentance.

For

King Solomon

Signes and tokens of true Repentance.

Iob. 27. 10.

Note this.

Solomons pardon and saluation.
This cure is wrought of Gods mercie.

Object.

For were hee not a true repentant person, wee should neuer haue found such wholesome fruites on this tree, nor such souldaign treasures to be drawne forth from his humble heart. Neither may we thinke, those fruites and treasures are of that nature, as they can be found in that person, (especially towards the ende of his life) of whose true conuersion and faithfull repentance it may iustly be doubted; no more, then sweete waters are expected from a bitter fountaine, or Figs to grow of Thistles. For why, *the Hypocrite hath never such a delight in the Almighty!* For can it possibly come to passe, that the persons in whome these and such vertues are found resident, dwelling, or springing (so proper to the Lordes chosen) should be utterly shut out from a godly repentance, and so debarred of the mercie of that most mercifull God, who vouchsafeth both to call sinners vnto him, and promisetb them mercie that truly repēt. For as the Lord, being ielous of such his graces, hath not bin willing that the damned Reprobates should be seised of the same, or so much as handle them with their prophane and sinfull hands: so hath he been, and is most glad and right well pleased, that those graces be powzed out as proper to them, whom it pleaseth him to renewe by repentance, and to bring with great honour to his eternall glorie. * Therefore as wee know that the King is Repentant: so wee also beleue he hath eschewed the danger of Gods wrath, obtained mercie and pardon of his sins, and reteineth hope of his eternall health. But this wee acknowledge to be wrought, not by the trust wee haue in that his repentance: but in that sweete mercie of God which draweth men to Repentance, in comparison whereof, all his sinnes and all the sinnes of men in this life are not so much as one droppe to the Sea. The Sea is great: so is his sinne: but the sea receiveth yet a measure: so doth his sinne, but the mercie of GOD is beyond all measure.

Therefore, although men should bee ashamed to sinne, yet should they not be ashamed to repent them of their sinnes (as I sayde before) and to hope for mercie. Neither let any man say: I haue sinned much, how should I finde mercie for my sinnes? for though a man cannot vnderstande the reason thereof, yet the Lord God well knoweth it, he worketh it, and hee

he pardoneth sinners in such sort, as neither their sin, no, nor any
 scarre and shew of their sins remaineth. This is strange to vs,
 and not sēn in the curing of the wounds of a mans bodie, *where* The nature
of this cure.
 in though wee haue a thousand cunning Physicians or Chi-
 rurgians, the scarres of the soares remaine to be seene an ar-
 gument of the wound: so; why, the infirmitie of a mans na-
 ture, and the imbecillitie of Art and medicine are repugnant to
 it self: but when God pardoneth he blotteth sins out, in such sort,
 as not so much as any scarre or signe of the wound remaineth
 to be sēn, but together wth the healing, there is giuē perfitt bea-
 utie, after the pardoning of the paine, he powzeth out righteous-
 nesse, and he maketh the sinner equall with him that neuer sin-
 ned. This the Kings father testified in himselfe when he said
 to his soule: *The Lord hath forgiven all thine iniquitie and healed*
all thine infirmitie: he saveth thy life from destruction, & crowne
thee with mercy and loving kindnesse. * But howsoever it bee,
 there is no reason, why wee should doubt of the assurance of the
 loue of God to him whom he vouchsaueth to entitle his Son.
 Neither should we suspect the happy continuance of Gods lo-
 ving mercie on him, which of his owne worde was both pro-
 mised and warranted him, when we finde neither testimonie,
 nor sufficient presumption of his finall apostasie and reprobati-
 on? Nay, we shall both decipher our want of loue in iudging so
 rashly and unreuerently of the king, and of the generation of
 the righteous, whom the Lord wil not suffer to fall so; ever (as
 k. David saide): and our want of wisedome against our God,
 whom therein to our power wee should make a Ipar. and un-
 faithfull in not performing that his word & promise made con-
 cerning him in the figure as it concerneth the Messiah, in deed:
 Who said: *He shall be my son, & I will bee his father: If he sin, I will*
chasten him with the rod of men and with the plagues of the children
of men: but my mercie shall not depart from him, as I tooke it from
Saul. Which words are to be understood not only, nor wholly of
 the Messiah, but also, & partly of Solomō: the childe of God by
 adoption & grace to whom the L. would continue mercifull, and
 not bitterly cast him off: els, why should Saul with his apostasie
 & reprobatiō (as by way of a cōparison) be here brought in? And
 this not only the k. himself hath often both said & declared & yet
 his

psal. 103. 3.
 Arguments
 for Solomō:
 Pardon,

2. Sam. 7.

King Solomon

Eccles. 1.

Another Argument for
Solomons
Pardon.

1. king. 11. 39.

Solomons
salvation.
Obiect.

Who are
blessed?

*His wisdom did remaine with him, that is, the Spirit of God, and the mercy of God, which was taken away from Saul in the Lords anger for his rebellion: but also all we are able to testify for him, in whom wee haue discerned and doe yet approve the excellency of the Spirit and mercie of the Almighty, * Moreover, although the Lord by his Prophet Ahiah the Silonite hath (for the Kings offence) threatened punishment to the Seede of David, (as wee haue heard to our grieve and sorrow): yet being mindefull of his promise and mercy made and shewed to David concerning Solomon, to our great comfort, hee hath in his grace stayed himselfe there, and added this restraint: But, not, for ever: or In all his dayes. Wherein, wee see, that mercie is reserved, and the punishment is determined in time, which may not be understoode of the paine of the reprobatas and damned in hel, the which is neither a punishment, but a torment or plague, and that, not determinable, but without end and beyond all time. Therefore we conclude, that Solomon is not fallen for ever, nor shall be punished for ever, nor is deprived of the divine mercy: but repenting & being so well-beloved of God, he is pardoned by him, who hath commanded the woods and all pleasant trees to over shadow them that be his, from this time forth for ever more * And perswaded thereof, we may neither cast into doubt the hope of his eternal Salvation with the Lord: for though I haue heard one to object, Can a sinner be saved? It is yet certaine (as I saide) that as such obtaine mercy, which repent, so shall they bee surely saved which obtaine mercie. This the kings father testified when he modulated thus, Blessed are they whose unrighteousnes is forgiven, and whose sinnes are covered. Blessed is that man, to whom the Lord will not impute sinne. And who are indeed blessed: euen they to whome the kingdome of God belongeth, and which are appointed to eternall happinesse. Thus the first man Adam, thus Abel the second man that feared God: thus Abraham, the father of true beleeuers: thus Moses the Lords seruant, and thus David, the kings father, and other the Lordes Saints were pardoned of their sinnes, and blessed of the Lord. And therefore the King being the Lordes chosen, and by his wisdom knowing the excellent effects of repentance, and the sweetnesse of*
Gods

Gods louing mercies is doubtlesse happy and expecteth his rest and glozie with those Saints, which hauing been twise and turned many vnto righteousness, doe and shall shine and glister as the brightnes of the firmament, and as the starres for ever and euer.

Therefore, whosoener it hath bene objected against the King: as neither the Egyptians for the heate, nor the Scythians for the colde doe feele the terrible clappes of thunder. So shall our Lord King Solomon, partly by his excellent holines and glozie: and partly by his true Repentance and forgiveness of sinnes, besides this our testimonie touching him, be protected and defended against all reproches and obloquies of slanderous and enuious tongues, as well in this age, as in all the ages that shall follow and succeed in the world: yea, and as he that casteth his darts against a rocke or other sound thing, doeth sometimes hurt himself by the sodaine rebound of the same: so whosoener shall henceforth ayne so contumeliously to the Kings person, being a man so holy and glorious, may peraduenture be perced himselfe by the inexpected rebounde of his owne dart: and so they which haue bene glad of his sorrow and reioyce at his fall, shall mourne in their owne destruction, as a iust reward of their malicious censures, and vngodly glozy:

When on the other side, they which loue the

Lord and his Saintes, shall be glad
and reioyce in the sense of his
louing mercies,

CAP.

King Solomon

CAP. XXXI.

Why God permitted Solomon to fall? Why Solomon now useth not the Name Tetragrammaton? The preservation of Solomons Sermons.



The Nature of
good subjects.

Zadok by de-
fending the king
would not of-
fer an occasion
to any man to
presume too
farre vpon the
diuine mercies.

Sinnes shall be
punished.

2.Sam.7.

THE most reuerende Zadok, hauing made the former Apologie for the King, and ther vpon taken a pauze yet, as not willing to giue ouer, but as (after a little breathing) to proceed; the Princes tooke an occasion of applause, where in they both approued and commended all those things which had bene sayde for the King, as right glad of that which might be iustly found and spoken in his defence: being such persons (indeed) as wished him no euill, but all good in their hearts. But Zadok to preuent them who might of any his words take an occasion to presume in their sinnes, said: I haue not produced the former arguments for the king, nor spoken any thing (my Lordes) whereby I would animate or encourage men to presume vpon the diuine mercies, and so to sinne, that mercy might be powdered out: The Lord forbids, that any man should of this take that occasion. Nay, rather euery man might beware and take heed that he fall not then, whiles he thinketh himselfe to stand most assured. For as the most righteous man is not without his sinne, and so prouokes the Lord to anger, and deserves damnation: so shall not hee escape some measure of punishment: aboue all, hainous sinnes shall be horribly punished, euen here in this life, as it hath been apparant in David, when he offended in the case of Uriah: & also in this our king, of whom the Lord said before: *If he sinne, I will beat him with the Rodde of men, and with the plagues of the children of men*, thus did God beate euen him whom hee had made a man after his owne heart. And thus he threatened euen the same, whom hee named

named his *Sonne*! If hee hath thus done on those greene and
 flourishing branches; what will he doe on the dry and with-
 ered stubbes? surely, whereas hee pruneth and correcteth the
 former, to amend them for their good, hee will cut off and de-
 stroy the other from among his people: for though as a father
 he pittieeth his owne: yet as a iust Judge hee will condemne,
 and as a tyrant will rent a sunder the sonnes of Beliall, nei-
 ther to list or spare, vntill that in them hee hath filled vp the
 measure of his wrath, according to the measure of their trans-
 gressions. The which thing, if the vngodly (that feede dayly
 on mischief as on bread, and drawe sinnes vnto themselves
 as with strong ropes) duely considered and regarded, they
 would haue lesse courage to flatter themselves in their man-
 fold impieties, and to promise peace to their soules in the depth
 of those their dangers. * When spake Azariah for the

Deut. 32.

Azariah.

Princes, saying: Well sayd (most reuerend father): But wee
 beseech you, wherefore did the Lord God permitt and suffer
 our noble King, not onely to slide: but also to sinne, yea,
 and to transgresse so horribly before the Lord and his peo-
 ple? Shoulde godly sobrietie licence vs (answered Za-
 dok:) to sounde the profunditie of the diuine thoughts?
 or to enter into the bowels of his secretes? or to searche
 out the causes of his hidden and vnknown wayes: no
 surely: but rather then to searce or endeour to finde
 out, wee shoulde reuerently admire, and in all things
 iustifie them; for it is true that Moyses sayde: *Perfect is*

zadok,
 Gods secret
 iudgemēts are
 beyond the
 reach of man.

Deut. 32.4.

*the worke of the most mightie GOD: for all his wayes are
 Iudgement: Hee is a GOD of trueth, without wickednesse,
 righteous, and iust is hee.* Those secret things belong to

Deut. 29.29.

GOD aboue, and they are not for a man to knowe or
 finde out, nor shall hee bee able in any other sorte, then
 hee is able to finde out the circle of a Ring. This is that
 way whereof Iob spake, the which the birdes haue not
 knowne, the Vultures eye neuer sawe, wherein the Lyons
 whelps walke not, and into the which no Lyon euer came.
 It is farre easier to knowe the way of an Eagle in the
 Ayre, of a Serpent vpon a floane, of a Shippe in the Sea,

Iob. 28.7.

C

and

King Solomon

and of a man with a yong-woman (which yet passed the kings vnderstanding) then to finde out the reasons and causes of the Lordes secret iudgements and hidden wayes: Therefore, when the wisest men in the worlde haue presumed this enterprise, they haue beene compared to the hungry man, which dreameth that hee is eating, and beeing awaked out of his sleepe, findeth himselfe empty: Thus are they fedde with winde in steede of woordes, they take the shadowe for the bodie, they finde wandering cloudes whiles they seeke for rapne, and for substances they take holde of accidentes onely. But the better to suppress the curiositie of mans minde, let vs consider certaine examles of the woorkes and wayes of God, the causes and reasons whereof we could neuer as yet finde out. In the dayes of Iosuah the Captaine of the Lordes Hoaste, wee finde that one Achan sinned against the Lord, in that hee had contrary to the commandement taken among the spoyle a certaine Babilonish garment, and two hundred sickles of silver, and a tongue of golde, and conbeyed and hidde them away: for the which the whole Hoaste was troubled and fledde befoze the enemy: and afterwarde, not onely Achan, but also his Familie and all that hee had was destroyed. Nowe, if Achan onely sinned, why did the people dye and fall? Againe, why were his sonnes, and Familie punished: and what had his children and cattle deserued, that they all perished with him: was it not commanded befoze (Deut. 24. 16) *The fathers shall not bee put to death for the children: nor the children for the fathers: but every man shall bee put to death for his owne sin.* Also in the rebellion of Corah, Dathan and Abiram, why were the people plagued for these mens offences: and wherefoze dyed their Wives, and children, and seruantes, and cattle together with them? *Also, we finde that Abraham being soze-tole that hee should haue a sonne of Sarah his wife, laughed aswel as did Sarah: and yet Sarah was repproued and not Abraham. We may imagine that the one laughed for ioy, and the other in scozne: but wee haue no such cause deliuered vnto vs: for they both beleueed God. Moreover: why did God permit Adam to fall, and Hevah to be tempted?

The causes of
Gods secret
iudgements,
are not to be
found out.

Achan,
Ios. 7. 25.

Corah.
Num. 16. 13.

Abraham and
Sarah.
Gen. 18.

Adam,
Gen. 3.

ted? Why was Abraham our Father made a sojourner in ^a Abraham,
 strange land: Why was Jacob vexed and afflicted with ^s Jacob.
 many evils in his dayes: why did God harden the hart of Pha-
 raoh: Why did the Lord plague threescore and ten thousand of
 Davids people for his sin: In all these things, let vs (as I said) David,

wonder, and iustifie the Lord, knowing, that as no kinde of
 iniquitie dwelleth in the most high: so being the Judge of all
 the world, he iudgeth according to right, as Abraham saith: <sup>Iob.
Gen. 18.</sup>

and would that men should content their minds only with that
 which it pleaseth him to reueale & utter vnto them. But thus <sup>The generall
cause of all,</sup>

wee may say, that in all those things, the Lord hath respected
 his owne glorie, and the benefite of his children, and that, as
 his will is in all things performed, it was his will that (among
 others) the King should fall, and shew his imperfections: and
 that as I can gather (besides the former) for these foure causes: <sup>Certain parti-
cular causes of
Solomons sin.</sup>

First, that the people which beheld his wonderfull wisdom,
 wealth, prosperitie and glorie (wherein hee hath as by way of
 symbole exprested the spirituall and heauenly vertues and glo-
 ry of Messiah) might not esteeme or thinke of him more then
 it is conuenient. For (indeed) they haue for the most part taken
 him rather for God, then for man: and others haue taken him
 for the promised Messiah, and not for the figure of the same:
 wherein they began to derogate from the Lord and his An-
 noynted, by giuing of his glorie to a mortall man. And surely
 for this cause hath the Lord often suffered the right worthy ves-
 sels of his grace to fall, and to be noted in the holy Scriptures
 with their imperfections and infirmities, as were Adam,
 Noah, Abraham, Lot, David, and such like. Next, the king
 hath in this sort fallen, that as in his wisdom and diuine ver-
 tues he did prefigure the holy Messiah: so by those his sin-
 nings, and the sinnes of his wiues, and strange women impu-
 ted also vnto him, (in that he both affected & maintained them,
 notwithstanding their blemishes in religion) hee might soe-
 shew the burthen of mans sinnes, layd and imputed to the ho-
 ly one, on whose heele therefore the Serpent was to treade, in
 the regard whereof, hee shall bee both reputed and esteemed
 vile and of no reputation among the children of men, and shall
 be punished for their transgressions, as David hath prophesied

1.

2.

King Solomon

- thereof: Besides that, in this declination of the Kings hono^r, is noted the renting and small dissipation of our passion and government in time to come. Thirdly: the Lorde God will, that this example of the Kings fall, should bee a terrour and document to all others in posteritie, how prosperous or glorious soever they shall bee in this worlde full of Vanitie, that they beware how they presume on any ornament either of body or minde, or any thing else of this present life: and that they promise not to themselves the assurance and continuall vse of that which is but lent them, and not their owne to retaine or dispose: for if God hath suffered the king, who enjoyed all these things at his full pleasure, to fall, yea, and to worke wickednes against his owne hono^r, & for these his finnes hath laden him with a measure of his iudgements; why should any other man assure himselfe the continuall possession of the like, which yet come farre behinde the King in all things: Lastly, by this, the Lord would schole and teach the king (as wise as he is) that hee presume not to enter into iudgement with him, which is most iust, and will not acquite a sinner in his finnes: nor to iustifie himselfe before him, in whose sight the very Angels be uncleane: nor that he might thinke himselfe righteous in his owne power, before the throne of that King, in whose presence no flesh living can be iustified: but that rather (in the consideration of his imperfections and the bitter sense of the vi- uine displeasure) he should acknowledge and confesse his infirmitie, and by a godly repentance strue to resurge vnto that from whence he was fallen, as his father did. * But here I call to minde, that Abiather objected further against the king and his wordes, namely in this, that hee had not of late vsed, nor remembered in his common talke, the glorious Name Iehovah, whereof he would conclude (as it appeareth) a note of prophanie in the King, as one that either should denie or forget the liuing God, who is to be remembered & praised for ever. Wherefore, lest any aduantage might be either giuen or taken, in passing such a thing over in silence, which might (indeed) argue a consent to that which is objected, ye shal vnderstand that in any wise we may not gather of this omission of that sacred Name, either a deniall, or a forgetfulness of the Lord God, by the king:
- no^r

Why Solo-
mon vsed not
the holy name
Tetragram-
maton: in his
Booke of Ec-
cles?

nor may we, thereby the sooner, derogate authoritie from him and his words, no more then wee may iustly condemne the poore sinner and his prayer, which in the consideration of his owne vilenesse, dareth not to lift vp his eyes to the heauens. For as this *Name* is wonderfull and most dreadfull to the sinfull: so, who knoweth not but that we esteeme it *Ineffable*, not to bee pronounced or vsed, except in waightie matters, and in the causes of the highest importance. But the omission of this *Name* by the king, may be imputed partly to the great honor he yielded the same: partly, to the singular humilitie of his contrite spirit, who now deeply weighing the heauy burthen of his sinne, and all those vanities wherein hee had bene long wearied, with the terror of the diuine iudgements, threatned on him and his posteritie, by the Lords Prophet, he thinketh himselfe most unworthy to take in his mouth, or to vse that dreadfull name, being not forgetfull of that which he heard his Messenger Asaph (after the Prophesie that David had giuen him) often times to sing and say.

וירשע אסר אלהים
מה לך לספר חזי
ותשא ברוחי עלי פיד

*But God vnto the sinner said: And why,
presumest thou to preach mine holy beasts:
and in thy mouth to take my Testament?*

psal. 50. 16.

For the king is now so far humbled, that notwithstanding his wisdom, place, and glozy, he esteemeth himselfe of no reputation, and therein too vile not onely to name Iehovah: but also to be as a doze-keeper within that holy house which himselfe hath built and dedicated (in the time of grace) to that most glorious *Name*. And this is so farre off from all iust suspicion of prophanie, or forgetfulnesse, or deniall of God in the king, that the omission of this *Name*, doth rather mightily argue his faithfull feare and humbled heart in true *Repentance*, and with the like spirite, in the remembrance of his sinnes committed, and the punishments thereon threatned, and felt in

An argument
of the kings
repentance.

King Solomon

part, and in this regard hee also refused to be called *the King of Israel* (as befoze it hath bene sayd). Would to God, the like consideration, dread and reverence of this *most holy Name*, did in the same spirit, hold and possesse the heart's of all others, that not onely mean and private persons, but also princes and great personages would rather either tremble with *David*, to heare thereof, or feare with *Solomon*, to take the same rashly and commonly in their mouthes ! then should not that commandment bee so presumptuously and daily broken: *Thou shalt not take the Name of Iehovah thy God in vaine.* Neither should this vengeance bee so often iustly inflicted: *Iehovah will not holde him guiltlesse that taketh his Name in vaine.* Therefore hath the King worthily omitted the common vse of this Name, in those his wordes, and late writings. Howbeit, he hath neuerthelesse in all humilitie, reuerence, and grauitie vfed, and yet doth daily vse those other Titles or Attributes of God, whereby he is sufficiently knowne in the Law, and in the Prophetes, as namely, יְהוָה אֱלֹהֵינוּ that is, *God, Creatour, King : Supreme or highest.* And hee thus resolueth (with holy *Iob*, that now so long as his breath is in him, and the spirit of God in his nostrils, his lips shall speake no wickednes, and his tongue shall vtter no deceit. But (howsoever it bee, that men haue their imperfections and failings) as we may not tie the authoritie of holy Scriptures, diuine Sermons, and the truth of the Almighty to the credite or estimation of any mortall man: so neither shall those *Wordes and Sermons* of our *Lorde King Solomon*, bee esteemed onely after the person, and authoritie of *Solomon*, though he so far excelled all other men liuing in wisdom, knowledge & many other right excellent and rare induments and vertues : but also according to the consent it hath with the propheticall and legall veritie and doctrine, indited by the finger of Gods Spirit, by whose motion, *Noah, Abraham, Isaac, Iacob, Samuel, Moses, David*, and other holy men haue spoken. And it is most certaine (howsoever some would gather thereof, as spiders which gather poison of the sweetest flowers, and as the purest streames may bee polluted by the trampling of soule leete : and the best Scriptures may be abused, as *Satan* him-

Exod. 10.

Iob. 27. 3.

The way to try
all writings,
words and
works of men.

selfe

selfe and the deceiwners of all times haue therein presumed to
 credite and anthozize their owne) that yet these present words of Solomons
 King Solomon, as also his *Proverbs, Parables and diuine* words are ap-
 songs, the which he hath, in the fullnesse of the Spirit of wise-
 doome, vttered, spoken and modulated, are sound veritie, good
 Scripture, and words agreeable to the words and writings of
 Moses, and the *Prophets*, in all things. Wherefore let vs pro-
 ceed with diligent carefulnesse, to call to minde those the kings
 words, which in this time, and vpon this occasion, hee bleth
 to vtter and speake befoze vs, with great grauitie; and to col-
 lect them into a *Booke* (in the Name of God) not forgetting
 to expresse our gratefull minde towarde his Grace, in this
 our care to pferue his *Words*, & to commend them to the ho-
 ly Church, for the better instruction of the same, acknow-
 ledging and testifying withall, the diligence, wisdom, godly
 desire, and excellencie of him, who studied to be yet more wise,
 and to teach the people knowledge, that thereby abandoning the
 deceivable vanities of this wicked world, they might with
 him walke the right and perfite way towarde the best God
 and highest felicitie. These words beeing said, Zadok pauzed
 again: wher at the princes (with one accord) expressed by signes
 both their gratefull minde, and ready will to yeeld to the perfor-
 mance of this datie, knowing so well, not only that the reasons
 alleaged were of sufficient probabilitie & merited allowances:

but also that those the Kings *Words* were perfite
 veritie, profitable for the Church in poste-
 ritie, and therefore would that they
 should bee committed to wri-
 ting and pferued ac-
 cordingly.

King Solomon

CAP. XXXII.

*Zadok answereth to certaine Obiections and expoundeth
those wordes Vanitie of Vanities.*

Abiather,



Then Abiather the Priest, who had before
obiected against the king and his wordes,
rose vp againe and saide. But yet (my
Lords) before we collect and recozd those
the kings wordes, that our labour therein
may not be in vaine, I beseech you, let vs
further heare, what my Lorde Zadok

will answer to those particular *Exceptions*, which are taken
and may be vsed hereafter for some presumption against the
Kings Words (especially against this his ordinary talke) to-
wards the ratification of diuers erroneous opinions: that so,
all things being made plaine by vs (by whom those the Kings
Words must be gathered, recozded & commended to the church)
there may hereafter no iust aduantages bee taken, nor any
exceptions be admitted against any thing in the same. And we
are well pleased (saide the Princes) if it shall please my Lorde
Zadok to vouchsafe vs his learned iudgement & patience there-
in. And I also (saide Zadok) shall not be vnwilling to answer
Abiather in these things as the Lord shall enable me, for the
better setting forth of his glorie, and the truth of the Kings
wisdomes vttered in those his wordes. What is the first *Excep-
tion*, tell me Abiather? The first *Exception*, (saide Abiather)
is taken against those wordes of the king, where hee saide, and
yet dayly saith, *Vanitie of vanities, and all is most plaine vanitie.*
There is not any of you all, but haue heard him vtter these
wordes, aswell as my selfe: wherein (howsoeuer the king en-
tendeth it) there be, which thinke that the king therein con-
demneth all the *Creatures of God* in the worlde, with all those
functions which, in the law of God, we are commanded to vse
and to exercise our selues in, to his high glorie, the good of his
Church, and the benefite of the common-wealth. And this he
would

The princes

zadok

The first ex-
ception.
Eccles. 1. 2.

would proue by many Arguments, and in the ende so concludeth againe, *Vanitie of vanities*. We haue said (quod zadok), ^{Eccles. 12.9.} but by your leaue Abiather, and by your patience (my Lordes ^{The answer.} all) Seeing it is your good pleasure I shall answere, I am the more willing (as I said) and ready to speake for my Lord the Kings Wordes: It is true, that the King hath saide and dayly ruminateth this proposition, *Vanitie of vanities*, and all is but ^{Vanitie of vanities.} *vanitie*: as the ground or conclusion of those his Wordes. But doth that conclude a contempt of the Creatures, and of the holy functions and gifts of God, which in their natures are good? Nothing lesse. No; (indeed) hath the king spoken therein of those Creatures, or of the true vse of them in their kinde, nor of those lawfull functions either in the Church, or in the Common wealth: But the wordes (hauing a large scope) doe neuerthelesse include in them *all those things which are placed vnder the Sunne onely*: that is to say, *within the kingdome of vanitie*: ^{Vanities kingdome.} wherein is found to reigne much malice and little wisdome, wherein all things be vicious, all things be loathsome, all things are full of obscuritie and snares, wherein soules bee endangered, bodyes be afflicted; wherein all things be vanitie, and affliction of the spirite: and within the which are not comprehended any of those workes or wayes of God. And this the king hath sometime noted by the ^{למך} or labour of man vnder ^{למך} the Sun: which word (as ye well know) noteth rather the affliction of the minde, then a worke of the body, or any other labo^r. But to make this yet more plaine, let vs consider first what the King meaneth by this word *Vanitie*, and then, what the things are, which he comprehendeth vnder the same. For why ¹ should men contend about that, whereof they knowe neither the meaning, nor the reason? Therefore pee shall vnderstand, ¹ that this worde ^{למך} *Vanitie*, (which the king vseth singularly and absolutely signifieth a very light thing, that which ^{למך} soone vanisheth away as the smoke, or as a bubble of the water, and as touching any profite is worth nothing. ^{psal 144} The *vanitie* of Adams sonnes, (as saide the Psalmist). Thus Adam and Heuah reposing all their hope of the promised seede in Cain their first boine, whom they called, *a man of the Lord*, they thought of the next Sonne, but as of a meere trifle, or transitorye

King Solomon

Gen. 4. 1. 2.

toise thing in respect of him, and therefore they named him Habel, vanitie. But the King here speaketh of an exceeding great vanitie, the which to declare, hee duplicateth the worde, and saith *Vanitie of vanities*: that is, beholde a notable and wonderfull great vanitie!

2
what things he
comprehen-
deth vnder
vanitie.

הכ

Haccol.

The sermo
That word.

what things are
excluded from
vanitie, and
what not.

1 the creatures
are excluded,

Secondly, *What things are comprehended by him within this vanitie*, the next worde plainly sheweth vs: for in הכך Haccol: where it is to be noted (I will speake it rather to teach others, then any of you to whom the phrases of our tongue are so well knowne) that this word הכך Col, put absolutely without *He*, is a signe vniuersall, whereby the totall summe of things is signified, and is so much to say, as *All*, or *All together*: but hauing *He* prefixed, as *Haccol*, the same is abridged and restrained to some speciall or particular summe of things: as not *All* generally or vniuersally, but *All that*, *that whole*, *that all*, which is either spoken of before, or comprehended within such a predicament, place, or time. Neither may any man thinke, but that the particle in this place, is referred to some particular or speciall summe of things, or to some notable person: as when pointing to such persons, or such matters, wee vse to say: הנביא That singular, or speciall Prophet. הדבר That worde, or that singular, or notable worde, or matter. So saide the Grækes ο λόγος. So, by this, wee may not say that the King hath included *all things* vnder *vanitie*: but onely a particular summe of things. Seeing therfore, that all things are not vayne vnder this *vanity*, but some things: we may consider, first what the things are which are excluded, and stand without the compasse of this *All*: & then, what those things are, which are comprehended within the same: both the which are to be gathered and understood, by the drift and scope of the Kings owne words. First, therefore it may be known, that all the *Creatures* of God are excluded, which in regarp aswell of the *Creator*, beeing the best good, as of the perfection of the things themselves, being in their natures good, together with the conseruation of them by the diuine prouidence, to and for good vses, may not be vaine. So the King many times teacheth the true vse of them, and willeth men neither to contemne, nor to abuse: but to embrace, enjoy,

and

and vse them in the feare of God. Neither are the *Substances* ^{2 Substances} of things concluded in this particle *All*, the which notwithstanding the diuersitie of accidents remaine the same, as the *Lorde* hath ordained them from the beginning. For may we bring vnder this particle *All*, the *workes and wayes of God*, either spiritual within vs, or eternall without vs, the which (as Moses testifieth) *are perfit and good*. For whatsoeuer God ^{3 Gods workes and wayes.} doth (as the King himselfe also considered) it continueth for ever, and nothing can be put vnto it, nor taken from it. For doth this particle comprehend the *Temple of God in Ierusalem*, which the King hath built and dedicated according to the will, wisdome, and purpose of God, to be a type and figure of that Church, which the true Solomon, namely Messiah shall build and dedicate to the eternall God, although that when the thing figured is effected, the figure ceaseth and vanissheth. For is the *Worde of God* preached, nor the *godly* ^{5 Gods word preached, and the words therein comended.} *workes and labours* therein taught and commanded to be done, subiect to this particle: nor the *seuerall functions* of the Ministers in the Church, or of the *Magistrates* in the Commonwealth, or of husbands, wiues, maisters, seruantes, parents, childre, &c. Neither may these things be esteemed or called *vaine* without the abuse of the things, and an offence to the Creator, and institutor of the same, who hath made them all perfit and good in their nature, to be vfed & enjoyed with thanksgiving, and prayer in the feare of God. On the other side, these are the things which the King comprehendeth within this particle *All*, as namely, *The counsels, the studies, the endevors, the driftes, the devices, the purposes of man*, assaying to effect and bring to passe all things, by, and after his owne wist, wisdom, and by his owne power, policies, engines, and abilitie, without the word and counsaile of Gods Spirit. Also all *those workes and buildings* which the King hath wrought & made for the lust of ^{6 The seuerall functions which are lawfull.} his eyes, the lust of his flesh, and for the pride of life, as those which hee builded for the abomination of his strange women, with all his labours, expences and delights, in and about the same. Also man himselfe (as nowe under transgression ^{7 These things are vaine.} a stranger from the *Lorde*) hauing vaine thoughtes, vaine ^{1 Mans purposes and studies.} wordes, vaine deedes, as of whom said the Kings father: ^{2 Idle workes and buildings.} ^{3 Man himselfe is vaine.}

Man

King Solomon

4
The abuses
which Solo-
mon toucheth
in this Booke.

Man is altogether vanitie, yea, and lighter then vanitie it selfe is surely herein comprehended. Finally, the King here noteth all those devises, counsels, studies, workes, matters and things, the which are descried & found to be within Vanities kingdome, and particularly noted in his Catalogue thereof, to the which this particule *Col*, so abridged and restrained by *He*, hath a spectall relation. And surely, this is a mayne and mightie stroke against the prudence and vertues of the naturall man: to abate his pryde, to humble him, to teach him to admitte correction, to hearken to good counsaile, to meditate of his owne condition, to distrust his owne wayes, to vse the Creatures, and not to abuse them, to turne himselfe from those things of vanities kingdome, which are transitorie and vaine, and to affect and follow after the things spirituall and heauenly, which are permanent for ever, and of the greatest pryce to all effects and purposes.

Abiather.

* Then replied Abiather, and sayde vnto Zadok, In that ye haue denyed the consequence (most reuerend Father) yee haue right well satisfied vs; neither (indeede) perceiue I how of the Kings Wordes (as yee haue expounded them)

wee may conclude the contempt of the Creatures of God: or the condemnation of those ordinarie functions in the Church and Common-wealth.

CAP.

CAP. XXXIII.

The works and labours of men, which Solomon condemneth in his Ecclesiastes.



After this, Abiather proceeding in his reply, said againe. By those your answers (most reuerende father) wherin ye haue so well expounded and explayned the Kings wordes, we may know the necessitie and end of good interpretations, without the which, the ignorant and common people (being not

The necessitie and end of good expositions of the scriptures.

so well learned in those sentences and phrases of holy scriptures) may too soone (as blindfolded persons) fall into the pit of errors and preuatication. They therfore which endenour to with-draw or hold backe this good helpe from the holy Church, do what in thei lyeth to hinder the people of the true vnderstanding of Gods will, of walking in that light of righteousness, and consequently from the happy apprehension of the true felicitie, by faith in the holy Messiah. But it may please you to heare me further: I haue heard the K. to utter another sentence, wherof (at the first he shew) appeareth to spring a very dangerous doctrine, and such (indeede) as might easily discourage all men that shall it heare from those laudable labours, and trauailes which are to them enioyned in this world, commanded the in the law of God, and haue the promises of blessing & prosperity in this life. For the K. speaking of *vanitie*, expostulated and said by and by, (as I well remember his wordes) *What els hath a man of all his labors, when he laboureth vnder the Sun?* as who should say: a man getteth nothing by all his labors in this world: and if it be so: to what end the should he labor sweat, & worke? nay rather let him fold together his hands with the foole, esteeming one mozell with quietnes, better then both the hands full with labor & veration of the spirit: let him be idle, and take his ease, & not strine to get his liuing in the sweat of his face and toyle of body and minde, nor to doe his necessarie workes in those sixe dayes, wherein the Lorde hath commanded him to labour in his vocation!

Another objection, that he should dissuade men from their lawfull labors.
Gen. 3.
Exod. 20.
Deut. 28.
Eccles. 1. 3.

King Solomon

zadoks answer.

The works of
a mans vocatiō
are not con-
demned &c.

Eccles. 12. 11.
Eccles. 4. 5. and
5. 11.

What things
are condem-
ned.

Nota
Exod. 20. 9.

συνερα

To this zadok answering, said: As yee commend (as well
worthy) good Interpretations: so neither would yee dislike
this sentence of the King, if ye either understood it aright, or
at the least, noted well what I had said before touching those
things, which the King would comprehend within *Vanities*
kingdome. It is not his meaning (by that his expostulation) to
condemne the lawfull workes of any mans vocation in this
life, which are to him either enioyned or commended with a
promise of blessing: nor to discourage any person from his stu-
die and labours in the same. I neede not to tell you againe,
that as the king is most wise: so he best knoweth what a man
is, what hee is to susteine in his life, and wherein hee may
finde peace and rest for his soule: and that after his wisdom
and experience, he knoweth well, what the Lawe, what the
Prophets, what the Psalmes, and wise men before him,
haue therein both taught and commanded: neither hath hee
ever giuen that semblance, or shewe of prophaneitie or impie-
tie, to oppose himselfe in his Doctrine and wordes against
those holy Oracles so receiued, and well approued of the chiefe
Pastors of the Assemblies. But in this, the King speaketh
not of those landable workes and actions of a man: nor of
all kindes of labours and workes vnto him enioyned and inci-
dent, the which (truely) I haue heard him many times to
commend: yea, and to praise them which are diligent in doing
and effecting them well: Again, I haue heard him behe-
mently to reprove such persons, as giue ouer themselves to
idleness in the neglect of the workes of their lawfull vocations.
But the K. (in this place) pointeth at the vaine and miserable
studies, counsailes, deuises & endeuors of man, after the which,
in conclusion, ensueth the practize of that which hee neither
can, nor may lawfully compass and performe. And this is
made plaine by the due consideration of the Kings wordes of
the same expostulation: in the which wee consider this, that
the King speaking of mans labours, taketh not any of
those three wordes vsed by the Lorde, in the Law, where hee
saith: *עבד עשה כל מלאכה* Thou shalt labour: and thou
shalt doe all thy worke. The first worde *עבד* signifieth, any
kinde of seruice, or seruile labours, such as are not to be done

on the Sabbath or Festivall dayes : but on other dayes they are
to bee done without deniall, by this warrant: Sixe dayes ^{Levit. 23.}
thou shalt labour: But that kinde of labour the king meaneth ²
not, in those his wordes: What getteth a man of all his labours. ^{Exo. 20.9.}
The second worde of the Lawe, is עוֹלָם which signifieth to
doe or to make any thing, and herence is that worde עוֹלָם
a deede, or worke done or wrought: or the effecting of any
thing by any action or worke. This worde hath that place of
Iob, whereas it is said to God concerning him: Thou hast ^{Iob. 1.10.}
blessed the worke or labour of his hands: & so said Iethro to Mo- ^{Exod. 18.20.}
ses, Shew them the way wherein they must walke, and the worke
or labour that they must doe. But the King hath not vled this
word of the Law in his sentence. The third word is עָמַל
which noteth enery thing, which serueth to the vse and mini-
sterie of man, whether Artes, or Workes, or Flockes, or
whatsoever else which are gotten and obtained by the labour
and industry of man. This Labour, is a worke necessarie
to mans life, and is not forbidden to bee done, but on the Sa-
both dayes, and holy conuocations: else they are both lawfull
and commendable: for in sixe dayes (saith the Lorde) thou
shalt doe all thy worke, which is necessarie to bee done. Nei-
ther hath the King that worde עָמַל which signifieth that
worke, which is done with an earnest affection and desire to
be effected, and is both lawfull and laudable in them that stu-
die and endeavour to doe, and performe the worke of the Lorde
with diligence. This truly obserued the kings father, in the
Lorde himselfe, to whom he thus sang.

Our eares haue heard our Fathers tell,
and reverently record:

The wonderous workes that thou hast done,
in elder times (O Lorde).

psal. 44.1.

But the worde which the King here vseth and applyeth
to this his purpose is (as yee know) עָמַל which signifieth
a labour with wearinesse, and not with pleasure or delight. (as
are those other labours, wherein a man expecteth the ende of
his workes with iacietie.) For it hath tediousnesse and no re-
laxation,

King Solomon

leuation, it hath sorrowfull despaire, and no hope of comfort, in respect either of the horrible loathsomnes, or of the unhappy event thereof: for it is wonderfull tedious, and yet in the ende effecteth nothing to content or please the minde. This is that worke whereof spake Iob, saying, *He hid not sorrow from mine eyes*: and the same which the Kings father hath concerning that vngodly sinner, singing thus.

*Behold, he labours in the throwes of mischiefes:
He hath conceived sorrow, and brought forth impieties.*

Iob. 3. 10.

Gen. 2.

The effect of
Adams fall.

470

pin

Iob. 31. 3.

Psal. 119. 133.

But this is not that or such a kinde of labour as Adam had in *Paradize*: or that which men should haue laboured in, if that Adam had not fallen from that his blessed estate: but rather that, which all men are constrained to feele as an effect of Adams fall; hauing an affinitie with those 2. words which (beyond all other) expresse and set forth the vanitie of man: the first whereof is 470 which hath the same letters, but being in-verted or other wise placed, it varieth onely the manner of signification, and is interpreted (as ye know) transgression, preuarication, a voluntary transgression against the conscience: a contempt, contumacie or rashnes: and namely, the trespassse of a subiect against his Prince, of a wife against her husband, of a seruant against his maister, of a sonne against his father, according as we finde it in *Levit. 5. 17.* and in *Iob. 21. 34.* and some other places of the holy Scriptures. *The other worde which is so neere allyed to this in signification, is pin Aven, that euill concupiscence of our first parents, by the which they (hauing listened to the Serpent) transgressed the commandement of God. This is that, whereof the same Iob spake: *Is not destruction* (said he) *vnto the wicked and some strange thing to the workers of concupiscence?* against the same sang the Psalmist.

Direct a right my steps, so walke within thy way:

Then shall not vile Concupiscence within me beare the sway.

And this worde, is oftentimes applyed to Idolatrie, as *2. Sam. 15. 23.* much sayde to Saul, who rebelled against the Loyde: *Rebellion*

lion is as the sinne of witchcraft, and concupiscence and Idolatrye
breakes out. By this then it appeareth, that the king meaneth
chiefly this kinde of affliction of man, and that whereof him selfe
was weary as hee saide *I am weary of my labours.*

Next, hee calleth those labours, *his labours* wherein hee
confirmeth that which was saide befoze touching the abiding
of Col. For in this hee speaketh onely of *mans labours*, and
hee calleth them so, for three causes: first because they bee oc-
casioned through mans owne malice and concupiscence. Secondly,
for that they bee imposed on him for a iust punishment
of his rebellion and sinne in this life. Thirdly, because they
bee the same, wherein a man is most exercised and busied in
this worlde. And by this difference hee excludeth from this
vanity all the workes of God, and all those labours which are
wrought by man according to the will and worde of God. For
as a man is contrary to God in his nature: so is he also contrary
to him in all his works, labours, thoughts, waies and deuises.
Thirdly, the king hath shewed the place of these labours, which
is (as ye heard him to say) *underneath the Sunne*: that is, with-
in the limites of Vanities kingdome: among worldly men,
which in the worlde are of a lewd mind, and without God. For
the things that are wrought in mans heart and disposed by the
diuine spirit: are not called either the works of man, or the la-
bours of man vnder the Sunne: but they be called properly (as
they be indeed) the *Workes of God deuised*, decreede and
wrought in heauen, by him that spake the worde, and all
thinges were done. So beeing, the king hath here
brought in two generall argumentes to proue his former gene-
rall proposition (*vanitye of vanities*): the first whereof is taken
from the condition of man in this life, in the which, howsoeuer
hee search hee findeth nought els of him selfe but labour
and toyle. The second argument is taken from the effects
and frutes of his labours, wherein when hee hath vexed him
selfe, hee findeth no contentation, no iacettie, and so no felicity:
but altogether *vanitie* and veration of the spirite. And that the
king might more fully expresse the greatnesse of this *Vanitie*
and confirme with the more emphasie that which he had saide
he expostulateth with this interrogation, *what els hath a man*

⁷³ Mans labors
so named for
3 causes.

Deut. 32.

The place of
mans labors.

² Arguments
against mans
vanitie.

King So lomon

In which manner of speech, there is a greater force, then if he had said, *A man gaineth nought els.* For this is so belement an affirmation of the thing proposed, as if it coule not bee denied: and is so much to say; as, yee cannot in any wise denie, that a man getteth nothing but vanitie, of all those labours wherein he afflicteth himselfe vnder the Sunne.

CAP. XXXIII.

*Zadok answereth to some other obiections and speaketh
of the generations and Elements.*

The princes
approbation
of zadoks
words.



Then spake the Princes, and said vnto Zadok: yee haue right well explained the Kings words: and wee verily beleene, that his meaning is, as ye haue sayd therein. Neither think we y he hath, or doth commend all the works of God, which are done either by himselfe, or by man, after his commandements: but only all those

labours, whereof himselfe is now soie and ashamed, namely, such as hee hath done and wrought vnder the Sunne, as a carnall or naturall man without the wisdom of Gods spirite, or the warrant of his Law. Therefore, wee may not either respect or dislike the Kings words in this parte. But hath Abiather the Priest any thing els to object against the Kings doctrine and words: yea, that I haue (answered Abiather) for I haue heard the king to speake of the Generations, as if he comprehended all generations within the same predicament, as vaine: and thus hee saide: *One Generation passeth away, another commeth: the Earth standeth for euer.* Yea hee combineth with them the foure principall Elements, as the Sunne which riseth and falleth: the winde which bloweth and compasseth the earth: the waters & riuers which come and go from and to the sea: and the Earth which remaineth euer the same. * Indeed (saide zadok) the King here speaketh of the Creatures and things themselves: howbeit, although they bee made

Another ob-
iection ca. 1. 4

zadok answereth to the ob-
iection and ex-
poundeth the
place.

made subiect to mans vanitie, in that they must stand for the vse of sinfull men, according to the will of him that hath so subdued them vnder hope, and expectation of a deliuey from this intollerable thralldom, which wilbe in the end of this world yet are they not in themselves vaine, but good and profitable, both to the glozy of God, and to the benefit of men: Neither hath the King ment to place them in his catalogue of vanities. But from the consideration of them, beeing compared with the labours and affaires of men *vnder the Sunne*, he taketh Arguments to proue the *vainy*, not of the things, but of sinfull man who is so inconstant and variable from his dutie, and consequently unhappy. But if it please you (my L.) for the better satisfying not only of Abiather, but of al them that shal hence gather a conceit of the vanitie of these *generations* and *elements*, I will (by the diuine grace) speake first of these generations, and what the Kings purpose is therein, and after wardes of those elements. * The word דור Dor signifieth (as ye know) ^{an} a generation what it signifieth, of persons, of actions, of things. A certaine succession or resolution: an order of degrees of the natural propagation of things, as one thing is engendred or riseth by of another thing. An age, a generatio, the which as a sphere or globe hath his revolutions, courses, stades and turnes. * Sometimes this word is set and vsed for one of the *ages of the world*, which wee haue reckoned as from Adam to Noah, from Noah to Abraham: from Abraham to Moses: from Moses to David the King &c.

* Sometimes an age is restrained to the time of an hundred yeares, as where the Lord said to Abraham: *Thy seede shalbe a stranger in a land which is not theirs foure hundred yeeres.* And after ward he expoundeth it, saying: *In the fourth age they shall come hither againe: the which sell out about the time of the Lord deliuered our fathers from the thralldome of Egypt by the hand of Moses.* * Sometimes it is taken for the time that a man liueth in this world: whose life is called an age or a generation: and so haue our fathers vnderstande it. * But it is certaine that the King in this his manner of speaking, vnderstandeth not only the time and age of a mans life, or of yeeres: but the very ages of the world, with the ordinary and common succession and generation

The time of
an 100 yeeres.
Gen. 15. 13. 16.

The time of a
mans age in
this worlde.

King Solom on

generation of the persons and things in the same. Wherein it is euident, how one thing is corrupted, and another thing is engendred: how one man dyeth, and another is bozne: how one thing passeth and another followeth. And this course is so established in the world as it cannot be altered, like that, wherof the Lorde saide to Noah, yet shall not sowing time and harvest, cold and heate, sommer and winter, day and night cease all the daies of the earth. * By this, wee may see and consider the course of this worlde, the shortnes of a mans life, and the alteration and succession of things in the same. A man may not expect to liue here still, nor thinke to haue the face of things alwayes alike: for a man is no sooner bozne and taketh the place of him that went before him, but by and by he posseth hence againe, to giue place to another. This worlde is but his place of peregrination and traualle, wherein his voyage ended, hee must yeeld to him that commeth after him. Therefore let vs not build high houses as to dwell in them for euer, nor lay vp treasures in this life, from the which we shall soone bee shaken: but rather let vs play our parts well while wee stand on the stage of our time in the feare and seruice of God, therein to prepare our selues for the time we must depart hence, and for the life to come, and then yeelding our selues vp vnto the Lorde, wee may willingly resigne ouer our places vnto them that shall succede and come after vs according to the will and purpose of God. For this is the lot of this life wherein one generation passeth and another commeth. And this cannot but condemn mans inconstancie and vanity, which contrarie to the due course of the Creatures and the constant succession of the ages, times and persons of the worlde breaketh order and is wearied in many intricate and wicked imaginations, counsels, deuises and actions, as therein struing with him that is mightier, and seeking to withstand the will, power and prouidence of the most high. Notwithstanding, in this, man accordeth to the course and succession of those determinat ages: that as man (since his fall through our first Parentes) is sinfull and vaine: so is he sinfull and vaine as yet, and so hee will bee vnto the ende: for as Adam begate Seth in his owne likenesse: So one sinfull and vaine man begetteth another in his likenesse, one

Gen. 8. 22.
The condition
of worldly
things.

Mans inconstancie.

The continuance of mans vanity.

one bayne deuile bringeth forth another, one vaine action another, one bayne thing another, in and among the children of men: that, looke as were the Fathers preceding, the like are the children succeeding, in whome the Proverbe hits true: *That Nature, though shee bee suppressed, doth rise againe*: which is a continuall argument not of mans constancy and persenerance in vertues (as the creatures which retaine their kinde) but of his apostasie, and wicked pertinacy in vices, as degenerating from kinde, and continuing a monster without cure or recouerie, as long as hee liueth. Loe, yee haue scene both what is ment by these Dorim or generations and also what is the kinges purpose therein.

The like may not vnaptly bee saide and gathered of those other sower things following, which it pleased Abiather to call the sower principall Elementes: as namely the Earth, the Sunne, the Winde, and the Water. For as it was the Nature of the ages and generations to come and go, and to succede one another in their due courses and turnes, as so by the Lorde appointed not to bee altered: so is it the Nature of those Elementes: For first the Earth, although it hath the circumference of all the other Elementes in their turnes rounde about it, and thereof is called *Erretz* of the word *Rotz* (which signifieth to runne or to haue recourse vnto anything, and importeth inclination, promptnesse, or proauesse) yet it standeth, abideth, and remaineth the same, and in the same estate wherein, and to the vles whereunto it was ordained and appointed from the beginning. According to that testimony of the sweete Psalmist, *Thou Lorde, haste laid the foundation of the Earth, and it abideth.* This is the lowest of all the sower Elementes, to the which all ponderous thinges fall and encline, as to their certaine centre. This is the Mother of all earthly creatures, the receptacle of all inferior bodics, the Sepulchre of all corruptions, the graue of all deade carcases, and the Element which is mightily oppressed: howbeit shee suffeureth it, shee endureth it and standeth in her place vnmoueable, because the Lord God

The course
& order of the
4. Elementes.

The Earth.

Psal. 119. 90.

King Solomon

bath so appointed it, and therein they serued the Lorde, and is profitable to men. *The other three Elements also, haue their due courses and bles wherein they abide and serue God, according to that testimonie of the same Psalmist. *They doe continue to this day by thy diuine decree.* (In that estate wherein they were created). The Sunne ariseth, and knoweth his going downe: The Winde bloweth, breatheth, and knoweth her circuites and turnes: The Sea ebbeth and floweth in her tydes, powreth forth in venes to fill the springs and receiue it againe from the Riuer; And therein, as they follow and keepe their proper bles, they praise the Lorde: as sayd the Psalmist, all this the king opposeth to man, thereby to condemne him of inconstancie and rebellion against his maker. Besides this who seeth not, how excellently this depaignteth and setteth forth mans mortallitie and vanitie: for howsoeuer one age passeth, and another commeth, yet both the one and the other come to the Earth, and there it abideth: and howsoeuer a man hath bene glorious in his dayes, in conclusion he returneth thither from whence hee came according to that decree: *Thou art taken from the earth, and to the earth thou shalt returne.* For this is the ende of his course, wherein hee is compared not onely to the flower of the field (as Iob sayd) that commeth vp from the ground, and after a little time withereth, and falleth into the ground againe: but also to the *Millstone*, which hauing runne about all the day with great wearinesse and heate, resteth at night there where hee began in the morning, without profite or ioy of his labours. Behold therefore the great vanitie of the men of this life! By this time (I hope) ye well vnderstand those the Kings Words. For surely, he condemneth not the Creatures in their kinde: but by the due consideration of the same, with their right bles, as in an excellent comparison, he depaignteth and setteth forth the inconstancie, the miserie & the vanitie of man in this world, wherein (as the Kings father hath said) he walketh in a vaine shadow, he is a lyer, and lighter then vanitie it selfe, vnder the Sunne.

Wee vnderstand well your wordes (said the Princes) and with

119 91.

The Sunne.

The winde of
ayre.

The Sea,

psalm 147.

The creatures
condemne
mans inconstancie.

Mans mortallitie
and transitorines.
Gen. 3.

with that all the Kings people, yea, and all others, aswell they that come after vs, as they which nowe liue and shall heare the same, might so conceiue and consider thereof. Surely, this interpretation shall be both profitable and necessarie for the children of the holy Congregation: for thereof they shall take wholesome instruction, and no meane comfort of spirit, in the true vse of the Creatures. And nowe (Abiather) we pray you, if ye haue heard any thing else objected against the Kings Words, that ye bring it forth, for we know not when we shall finde the like opportunitie to haue the same answered, Wee are ouer bold with you; and very troublesome to this most reuerend Father. But his former affabilitie and willingness hath giuen vs the more boldnesse, to request his reuerence in this behalfe. At this word, saide Zadok, (My Lordes) indeed, as ye say, I am most willing to speake in those necessarie points, so farre forth, as I may bring light to things obscure, withstand erroneous interpretations, abandon euill constructions, and satisfie your godly desires: for as it belongeth to my dutie so to doe: so my mine heartie desire is to execute and performe it with all diligence, for the glorie of
 GOD, the defence of the trueth, the
 comfort of my Soueraigne, and
 the benefite of the
 Saints.

CAP. XXXV.

Zadok answereth to some other objections and reasoneth of
the knowledge of things naturall and of mans insatiety.



Altho, beeing nothing scrupulous in
the report of that he had heard objected
against the King and his wordes, and
the bolder because hee was willed with
out feare to bring forth befoze their
most honourable presence, whatsoeuer
hee had, or coulde oppose in the behalfe
of the Kinges enemies, or of any o-
thers which were or might bee suspensive of either th' one, or
th' other: hee spake againe: It is further objected against the
King (quod hee) that hee hath discouraged all men from the in-
vestigating and searching out of the true natures of things, and
so from that knowledge and study which is not onely pleasant,
but also profitable and necessary for all men that live in this
worlde: and the same, wherein the King himselfe hath much
delighted and so farre excelled, that hee coulde not onely speak
of the natures of the Celestiall motions, and of the Trees,
the hearbes, the beastes, the birdes, the wormes, the fishes,
the earth, the water, the fire, the aire, of the man, and of the
woman, and of all the creatures: but also knowe the right
uses and end of them in their seasons and kindes. To this an-
swered Zadok, that they in this, did much mistake the King
and misconstrue his wordes. Indeede (said hee) hee saith thus
*All things are laborious. A man is not able in word to expresse
them.* And this is the other member of that his generall com-
parison, wherein hee proceeded to proue his former proposition
excluding from mans habilitie, and the humane affaires, both
the perfection: and the felicitie of man. The Kinges own wordes
are

Objection.

Answer.

Ecclesi. i. 8.

are כל הדברים And the word Debarim (as ye know) doth not
 signifie simply voices, or wordes (as men for the most parte
 understand it) but also whole sentences, or the declarations of
 matters: yea, the matters, or things, or causes with al the cir-
 cumstances thereof. And here the worde may bee applied es-
 ther to the person befoze spoken of, which is man: or to the de-
 vices, studies, endevours, & works of men: or to the matters and
 causes now in question and lately spoken of. For all these
 thinges are indeede עמל laborious, hard, irksome and full of
 trouble. It is no meane labour to search, finde out, and ex-
 presse the vanity of man, or the causes of the common euent.
 Moreover to teach that not onely anie person of the common
 sorte, but also that the best among men cometh farre be-
 hinde in this pointe, he saith not that עמל the naturall
 man: or the mortall man is not able to doe it: but that
 איש is not able to performe this worke. Which worde being
 taken in his proper signification, noteth not every vulgar per-
 son, but some singular and right excellent man, comprehen-
 ding his perfect age, authority, dignitie, glozy, excellency,
 estimation, with all the noble faculties of mans wisse, and
 the dignity of his nature. And this worde is made (as yee
 knowe) of existence, fortitude, efficacie, and being. Here-
 of speaketh the King, and his meaning is no thing lesse then to
 condemne this excellent knowledge of the natures of thinges
 or to dissuade men from it, how painfull soever it bee: for hee
 knoweth that whosoever shall take this knowledge away frō
 either the legall or propheticall & divine doctrine and preceptes
 shall deprive the same of a great light, for by certain similitudes
 taken from y natures of those thinges, are many high & profound
 matters taught & perswaded therein. This knowledge had A-
 dam, & therefore could name the creatures according to their na-
 tures: the same had Enoch, Noah, Abraham, Moses, Samuel,
 Iob, David, & our L. R. Solomon as it appeareth in their se-
 veral histories, & it appertaineth to the reason & wisdom of man
 to search & find the out. Therefore (as I said this science is not by
 the R. condemned as vain, nor doth he dissuade men from it, but
 onely hee condemneth mans great ignorance, idlenesse, im-
 perfections, and the abuse of this necessarie studie. Yee
 haue saide (quod Abiather) and I reverently admitte, Abiather,
 and

Althose words
or matters
Debarim

עמל
Laborious

עמל Adam so
called of the
earth.

איש Enoch a
man, so called of
his misery and
mortality.

איש Isch
a man of sin-
gular honor
& estimation,
such as Adam
was in his full
perfection.

Gen. 2.
The necessity
of naturall
philosophy

Gen. 2. 19.

King Solomon

Abiather.

Another objection.

zadok his answer.

Mans curiositie and imperfection.

Gen. 3. 5. 6.

Abiather.
Another objection.

zadok answereth.
Eccles. 1. 9.

and effeme of your wordes. Pee shall heare another objection, to the which, it may please you to answer. For there be many things conceyded and thwarted: and what shall it availe the Physician to heale ten maladies of his Patient, if yett some one or moze remaine uncured, whereof hee dyeth? *The King is said to bind all men vnder insacietie: for the eye of a man (saith hee) is not satisfied with seeing, nor the eare with hearing. When notwithstanding we know, that men often waie weary of seeing: and loathsome in hearing of many things, especially of woofull Tragedies, losses, threatnings, reprehensions, scourges, and the iudgements of the Lawe. But what is this (sayd Zadok) to that which ye haue gathered: The King in that saying, displayeth both mans curiositie and imperfection. Man is willing to heare, see, & finde out all things: to behold all strange matters, newes and wonders: hee would haue all knowledge: hee would be like the most high (as Adam and Hevah thought to be) he thinketh he can, or may do all things: but hee is restrained: his abilitie affoordeth him not that perfection: nor hath the Lorde appointed him in this his estate, capable of those things so farre aboue him. In the mean time, hee continueth insaciate & without perfect contentation in this life. * Here let man learn to know his own ignorance, weaknes, and imperfections in this worlde. Let him containe himselfe within the bounds of his vocation, place and abilitie, and let him neither lust after, or desire to comprehend those things, which are neither revealed, nor incident to mans nature. But in all modestie and reuerence let him seeke the Lorde, who onely is the God sufficient, perfect wisdom, omnipotent sacietie, and life eternall vnto them that serue him in humilitie and holinesse of heart. Again, (saith Abiather) it is objected against the kings wordes, that he hath denied that any thing is new. When in trueth and experience, it appeareth that things are daily renewed, and many new things are done, and brought to passe in the worlde euery day: how therefore shoulde this be vnderstood, to sound acceptable to our knowledge? It is true (sayd Zadok) that the King hath said: What is that which hath bene? that, that shall bee: and what is it, that hath bene done? that which shall be done: And there is no new thing vnder the Sunne.*

Sunne. Or is there anything, whereof one may say: Behold, this is new? It hath been already in the olde time that was before vs.

Nothing is new.

But in these wordes, the king speaketh not of the woꝝkes of the Creation, as if they should be made againe: so it is enough, that those things be onely conserued in their kinde: noꝝ of the woꝝkes of God, foꝝ God doth woꝝke daily newe and strange things: noꝝ of those generations of man, which are past: but of the occupations, deuises, counsailes, drifts, purposes, and woꝝkes of woꝝldly men, which are euer wrapped in miserie and vanitie, and are euer like, and the same, which haue beene of olde in the childzen of men. As man was in the olde time euill from his youth and all the imaginations of the heart wicked and vile: so is hee now, and so shall be: as his deuises haue beene of yore, so are they in this time, as the vngodly thought and endeouored then, so doe they thinke and endeouor now. I neede not gather by particulars of this time to match

Man and his vanities are eber the same.

Gen. 6. 12. & 8. 21.

Cain in his ennie: the daughters of men in their lustes: Nimrod in his pride, Lots wife in her apostasie, Pharao in his hardnesse of heart, Abimelech in his bloodie crueltie, and such like: they are easily noted and pointed at with the finger in every place. And that the king meaneth those things, it is apparant by the place wherein he findeth nothing newe, namely *under the Sunne*, that is, in vanities kingdome, in and among woꝝldly men, which herein remaine the same still, howsoeuer they bee scholed and instructed, and therefore as vaine, they are forgotten and passe away with the priuiledge of vanities dominion. Howbeit, the righteous are had in an everlasting remembrance with their vertues, in and foꝝ whom the Worde woꝝketh new and strange things to their necessitie and consolation every day. * I haue both heard you (most reuerende

Gen. 4. 6.

Gen. 6. 2.

Gen. 10. 9.

Gen. 19. 26.

Exod. 7. 13.

Iudg. 9. 5.

The remembrance of the righteous.

Father) and well understood the meaning of those the Kings words. I haue heard another obiection that the King should dislike the searching and finding out of wisdom, which is so much commended in the holy writings, and among all good men, and he saith, that it is a soꝝe frauell giuen to the sonnes of men, to humble them. The King (saide Zadok) seemeth to correct himselfe and his owne studies, when hee would aduenture
oꝝ a way to doe and perfoꝝme that of himselfe, which hee should haue

Abiather obiection againe.

zadok answereth.

King Solomon

Eccles. 1.

ver. 13.

The meaning
of the king, is
to condemne
mans wilddome
of worldly
things.

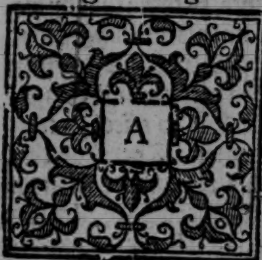
The kings
confession of
his imper-
fections.

haue obtained and waited for from the Lorde to whom he first
prayed for wisdom, and knew, that she came from him: yet
doth he not condemne the ordinary labours and studies of them
which (in the feare of God) assay to attaine to knowledge. For
as he commendeth wisdom before all things: so hee condem-
neth the idle fooles, which (because the study and search after
wisdom is laborious to the body) sit still and continue igno-
rant. But let vs consider the kinges wordes, & obserue these
things in order. He said not: Thus the Lord taught me or co-
manded me, or enabled mee to do, to performe, to bring to passe
but thus *I have given mine heart to search and find out wisdom:*
how? by the things that are done vnder the Sunne. The King
speaketh not of his present endeour, but of that forpast, when
he was carried away from the Lorde in the luffs of his eye and
luffs of his flesh. At what time respecting not what God had
said, nor what the diuine spirit had taught him: but after his
owne wit and humane reason, he entangled himselfe in the stu-
dies of the worlde, and thereby made search curiously to be pas-
sing wise in the things of vanities kingdome, where, when hee
thought to finde wisdom indeede, he found nought besides af-
flictions and griefes of minde. For what should a man expect of
thozes, but to be pricked: and what is their to be learned vnder
the Sunne of vngodly and foolish men, & their deuises, but vn-
godlines, foolishnes and sorrow? And surely therof only the L.
acknowledgeth he made himselfe most worthy, and therein to
be punished, as they do, which neglecting the meditation of the
law of God, are distracted in the fables of vntruthes, and recei-
ving not the feare of the L. are wholly busied and vered in the
affairs of this worlde, wherin they trauaile as in a most painful
Labyrinth without any perfection or end, thereby to be tryed and
humbled vnder the mighty hand of the Almighty, whose wise-
dome, words and direction, they haue both forgotten and neg-
lected. Whereouer in this, the king maketh a kind of confession
of his imperfections, beeing a parte of his true conuersion and
repentance. Thus the King hath not condemned the search af-
ter the true wisdom: but that vaine wisdom, or at least the
indirect manner of seeking after that which is commended in
the word of God.

CAP.

CAP. XXXVI.

The correction of things, the experience of wisdom knowledge and high learning.



Biather the Priest (being willed by the Princes of King Solomon to proceede and to produce any other argument which he had hearde to be objected against the words of the preacher) stoode forth againe and saide. Then let it not be grieuous unto you (my Lords) that I produce here before you those other things which I haue heard. It is objected, that the King denieth that any thing which is faultie or amisse, can be corrected or amended: The crooked cannot (saith he) be made straight, & y^e which faileth cannot be brought into proportion. To what end then are all instructions, lessons, artes, sciences, doctirins, admonitions, labours, counsaills, laws? The King hath so said indeede (saith Zadok) But yet he enterdeth it not of any particular faults or trespasses, or of any the things which are by nature cureable. But of that one generall maladie of mankind and mans affaires being busied and vexed within the kingdome of vanitie: for the errors, slidings, imperfections, faultes, offences and defects of man cannot bee amended: wherfore therefoze was circumcision commanded not only to the fathers but to the sons also: & yet y^e cutteth not off the concupiscence of mans nature, but sheweth that it shold be cut off & suppressed by * him which hath no concupiscence at all. Againe these imperfections be so many, as that they can neither be numbred nor proportioned in number, much les may they be reured by any witte or power of man, who of himselfe is not able to make the least haire of his head. And whereas another objection may rise on the sojner: y^e seeing those faults cannot be corrected, it seemeth a vain thing for a magistrate to endenour to amend any thing y^e is amisse: I say that this conclusio is indirect: for it is one thing to endenour to ammed private faults & things curable

Cap. 17.
Vers. 15.

Zadok answered.

what fautes

may be amended,

& what

may not.

The end of
circumcision.

That is Messias.
Obiection.

Answers.
The office
of a prince
and
& magistrates.

King Solomon

Ca. 1. vers. 17.

Note this.

Abiather ob-
iecteth.

Exo. 18. 21. 22.

zadok answer-
eth that Solo-
mon condem-
neth not the
wisdom of
a Magistrate.

Gen. 3.

It is good to
know both
good and euill

and it is another thing to assay to correct those generall griefes which are by nature incurable. *I gave mine heart (said he) to know wisdom and knowledge, madnes and foolishnes: I knew also that this is a vexation of the spirit.* It is doubtlesse a thing praise worthe in a Prince by his wisdom to endenour to correct and amend thinges that are amisse in his common wealth: But it is a meere follie in a Prince, to think that by his proper wisdom and industrie he shall amend all thinges that are faulty. Princes are bound to do their best endenour, but they may not imagine so much as that they can perforce all thinges. This cure is proper to the Omnipotent God to effect, and it is not committed to the power of any man. Therefore that which man is able to perforce, in this let him doe it in the feare of God, and that he cannot effect and compasse, let him commit to the will and power of God, to whome all thinges are possible. But yet (said Abiather) it is said, *that the king condemneth the experience of that wisdom and knowledge, whereby a man (especially a Magistrate) should discern between truth and error good and euill, without the which a magistrate shall neuer be able to iudge or doe well in his place, according to Iethroes rule for 77, signifieth science, knowledge, cogitation, notice and experience of the thinges both good and euill.* Indeede (said Zadok) Solomon asked for wisdom and science and the Lord gaue it him. But if Solomon had staid himselfe, and haue vsed this notable gift (as hee did some times when hee pleased God) he had done well but exceeding his limits he both ouercharged & confounded that wisdom in himselfe, he sought out not iudgement & mercy but thinges prophane common & polluted, (as I haue saide before) yea thinges onely delightfome and pleasant to the sense of the flesh, and this he did not onely know, but proue indeede as Adam and Heua did the taste of the forbidden tree. It is a good thing to knowe both the good and the euill and to discern betweene th' one and th' other: but to followe the euill, and to leaue the good, it is an euill thing. Adam knew both: but he chose the euill and left the good: so did Cain: so did King Solomon to his paine and dishonour. Well therefore might he call this a vaine thing in himselfe and a vexation of his spirit and yet not condemne that diuine vertue. * But
the

the King (said Abiather) is supposed to dislike and condemne high learning, and much knowledge: from the which he terrifieth and disswadeth men, saying that in much wisdom is much anger, and that he which multiplieth knowledge, multiplieth sorrowes. But if ye conclude so of the words (said Zadok) I will deny your consequence: for here I finde a fallacie of equiuocation: for the King in truth both not condemne the best and highest learning nor that knowledge, for in this place he spake either of the earthly and fleshly knowledge and wisdom: or of the diuine and natural wisdom of a man in respect of the thinges objected to the same. As for the former which is taught men by the old subtle Serpent, the King well knoweth, that it is very vanitie, for this wisdom respecteth not the thinges that bee pure, peaceable and diuine: but the lust of the flesh, the lust of the eye, and the pride of this life, being terrene, sensuall, and diabolicall, of this kind are all the lustes, guiles, subtilties, policies, deceits and craftie conueiances of men, where by one man circumuenteth and beguileth another in this life. But where this promiseth most pleasure and contentation, it soonest casteth a man into paine and miseries. The King therefore persecuted, yea, he proued it too true in himselfe, that therein offending God, and abusing nature, he gained nothing besides affliction of his spirits: for he could neuer thereby attaine that perfect ende of mans life, nay rather hee wandred and departed from the same further and further every day, for it cannot bee, that the wisdom of the Serpent may conduct them to Paradize, who by the same are thence expelled: but rather to the gate of perdition in the way of wickednesse. The wise man feareth many dangers, when others sleepe in quiet beddes: hee seeth himselfe to want manie thinges, at the least hee lusteth after all thinges the which he thinketh he can purchase and get into his handes and possessions by his owne power, policie or deuice: howbest he is preuented and cannot obtaine the greatest part of his greedie desire, so he is neuer satisfied, his minde remaineth discontent, and himselfe is tormented with an hell of troubles, euen then, when he thinketh himselfe in the highest grade of this wisdom. But let it be, that the King spake of that other wisdom either diuine or naturall.

Abiather objected.

Verse 18.

zadok his
answere.
Gen. 3.

The wisdom
of the Serpent
doth not direct
men to paradise.

Gen. 3. 24.

The diuine &
naturall wisdom
is necessarie.

King Solomon

Natural. Yet, as neither of these can be obtained without study and paine of body and minde: so being had, it causeth a man to deserie, behold and consider that, sometimes, which occasioneth him to be troubled, and to lament. He that hath it not is as that man, which closing his eyes, or being a sleepe, seeth not either that which is like to hurt his bodie, or offend his minde: and so may unhappilie be annoyed befoze he knoweth thereof, howbeit the whiles, he resteth himselfe secure: But he that hath wisdome, is as the man which hath his eyes open, or is wakefull, and thereby both seeth and endeuoreth to eschew the danger. In the meane time, he is indeede soze troubled & vered with feare. And of this kind are they which behold the greate vanities of men, and the moze wisdome a man hath, the moze he beholdeth it, considereth of it, wayeth it, and is much vered therewith in his heart not that his wisdome is evill, but that by that his wisdome, he seeth and discerneth, and is greiued with those things that be evill in this miserable and vaine world. Therefore, well he said *the more wisdome, the more greiffe*. In all those things I haue not founde that the King hath sinned with his lippes. Therefore his wordes thus farre soorth may not in any iust censure be disliked noz in reason relected. Then said the Princes: yee haue thus wel answered those obiections which Abiather hath produced (most reuerend father) Neither think we, that the K. in this his constitution, will exhibite vnto vs, or to any others befoze vs, any words, but such as be right graue, wise and sauering of the truth of Gods spirit, the which (we per swade) at this time possesseth his minde, whereby he is fully deuoured with holy zeale. If yet Abiather hath any thing els to object, let him proceede, in the name of God, and we beseech you (my Lorde Zadoke) to giue him an answer.

The Princes
assent to za-
doke, they ap-
proue the
kings words

CAP.

CAP. XXXVII.

Of the gladnes and pleasures of men, and of the works of Princes. &c.



Biather being requested by the princes to bying forth whatsoener hee had els heard objected against the kings words answered againe and said: I haue heard yet many other thinges, whereby some would endeuor to deface the authoritie of his Sermons. But I am sure that your wisdome (most reuerend Father)

will easily stoppe their mouthes, and satisfie vs and others, Cap. 6.

which haue not a desire to wrest the kings meaning, and thus they object, that the king is not onely pensive and sorrowfull, but also that he much speaketh against all kind of gladnesse of other men: yea, he condemneth all pleasant thinges and delights, all mirth and pastime with the vse of the creatures: for he hath said (indeede) Go to, let me prove thee in gladnes, & take thou delight in pleasant thinges: but lo, this also was vanitie: Again hee said I haue

esteemed laughter, for an accustomed foolishnes and of mirth, I said Cap. 2.

what is that, which is done I haue deliberated in mine heart to powre forth my flesh to wine &c. And this was also vanitie. Then answered Zadok: As we haue heard the kings words: so it is

meete that we consider how best to vnderstand them. Surely zadok answered.

wee may not thereof gather that the king condemneth all kind of gladnes and all delights: no; that he holdeth al the creatures prophane, which the L. hath made for the vse of man: wee may not think, that the king is so deuoid of reason and natural sense, gladnes, etc.

But thus we may vnderstand him: that as befoze hee had proved by many substanttall arguments, that mans felicitie, and so his contentation is not contained within the limits either of the labors, wisdom or deuises of the sons of men: so now in like sort, he proueth by those his words, y the same is neither found no; indeed consisteth in the pleasures & delights of those sons of men, the w are such pleasures & delights as are thoroughly pondered

King Solomon

The true
contempt
of the world.

Solomons
weyne in his
lusts

No conten-
tation in
worldly plea-
sures.

with wickednes and many lewd lusts, that often overwhelme men in perdition. Therefore all men are to beware (the rather by the Kings example) how they follow after their owne lusts in the waies of their sinfull affections. And they are to respect this, that the thoughts of their hearts and desires consent with the spirit and woꝛde of God, the which wil neither deceiue them nor occasion them to repent the same. And this is the true contempt of the worlde when being guided by Gods spirit they abstaine from prosecuting and effecting their owne lusts, pleasures and delights. But to draw moze neere to the obiectiō: The time was (and that lately) when the king would errede beyond his boundes, and so he abused those good thinges, which he might haue vsed for his solace and recreation: for hee saide to his soule *I will prove thee with ioy and gladnes: or* (as it may be saide) *I will swimme in those delights, I will dedicate my selfe to those pleasures, nor will I desist, or omit any occasion whatsoeuer, untill I haue fulfilled my desire: yea I will wholly regard how I may liue in y^e world most pleasantly, & provide, that nothing may bee interposed to hinder those my lustfull delights.* This was (indeede) his purpose in that fleshly conceit of his: but he saw, that this was also a vaine deuise: for in the preparing of those pleasures, there was moze cost then comelines, much moze laboz then profit, and (to be brieue) he found that in all those delights (when the iust reckoning was taken) there was moze paine then pleasure, and no contentation at all: for one labour brought in another, one study and deuise another: one pleasure required another, and so the most part determined in sorrow and griefe. Now this is that which the King here condemneth and not that honest and lawfull ioy and recreation which is either incident to mans nature, whereof he is called a risible creature, or proper to the Saintes of GOD in this life, wherein they reioice in the LORD and praise him for his benefites (as David vsed with instrumentes of musique: Howbest, as in the former, so neither in this is contained mans highest felicitie which is not founde in this life: But the woꝛde which the King vseth, noteth (as yee well knowe) rather a lightnesse of the mind, and an immoderate and vnmensurable laughter to expresse the same, then that pleasure or mirth

birth which is proper to mans nature. And such persons as are light minded, and excessive and unmeasurable in their sports and laughers, bee might worthily call *madde persons* or *fooles*: For as they are prophane and foolish in deede, so they belway themselves especially to the wise and contrite in heart, as madde and most unwise. For by this, they unfolde the leuitie of their carnall minds, they hinder in themselves and others the studies of things profitable, they shut out from their heartes the feare of God they forget their owne condition in this life, they be made meere unfit for true repentance: and to bee short, they commonly finish those kinde of sports and laughers in payne, sorrow and lamentation. For it is often seene that such unmeasurable sports and pleasures are pronostications of imminent troubles and great afflictions, the which besides dayly and ordinary experience, is taught and signified by many examples and argumentes aswell of the brute Creatures, as of others so worthy consideration. The Delphins in the Sea will sometimes play and leape so high, as they will skippe over the hulls and bodies of Shippes sayling in the same: But soone after that will folloiw a great tempest, wherein their pleasure is recompenced with deadly payne. Thus our Fathers the *Israelites* played and sported in the wilbernes and leapt and danced befoze the Calfe which Aaron had made: but within a while after followed on them a great slaughter: for every man slew his brother, every man his companion, and every man his neighbor. Thus the young men played in the time of David, in the presence of Abner and Ioab, and thereof many men fell and perished: Thus the *Philistines* laughed and played with Sampson, and they were destroyed in their sport. Thus the children of Iob feasted and sported and the house fell on them and killed them all. *Here should wee learne to settle our minds and laughers in things that be moze profitable, and not to exceed in pleasures of those vanities. And truly if a man did duly consider & remeber fro whence he came, what he is in this world & whether he is to go fro hence, he wold rather lament his condition & misery with

Pleasures are
pronostications
of future
paines.

Exo. 32. 27.

2. Sam. 2. 14.

Iudg. 15.

King Solomon

abundance of tears then to seek to satisfy himselfe in those vain delights: according to y^e w^h is framed out of Moses song in y^e part.

Ob if thou waigest fro whence thou art, how placed in dangers deepe, And finally whereto assignde; thou wouldst not laugh but weepe

Deut. 32. 29.

The vse of
wine and
strong drinke.

In the like meaning the king hath spoken of Wine. For hee condemneth not the vse of the creature, which in it nature is to be taken and vsed as other the creatures appointed for man. But he reproveth and condemneth that immoderate drinke and quaffing, whereby men be made drunken and insolent, and that kind of life which they accustome to lead with delight, in wine and pleasures of the flesh. This was the same which the Kings mother disliketh chiefly in a king, when schooling him (yet but a child) she said: It is not for kings O Lemuel, it is not for kings to drinke wine, nor for princes strong drinke: and she addeth the reason lest he

pro. 31. 4.

drinke and forget the decree and the iudgement of all the children of affliction. Otherwise it is not unlaful for kings and for princes to drinke wine in the true vse thereof, and strong drinke may be taken moderately, as other the creatures. Therefore she said againe to him: Give the strong drinke unto him that is ready to perishe and wine unto them that haue grieve of heart. Let him drinke that he may forget his poverie and remember his affliction no more: It was lawfull for righteous Noah to drinke of wine to comfort his heart after his traualles on the flood: but it was not lawfull for him to be drunken therewith: the like may be resolved of Lot and of Solomon our K. Therefore in his godly confession he said not, I wil drinke, or vse wine: but that he saide as unto his heart, I wil power thee out in wine, y^eis, I wil apply my selfe to the lust of wine, & swim ozabounde excessively therein.

Iudg. 9. 13.

This is y^e which the K. condemneth in himselfe as unlaful & not the true vse of the creatures, which cheareth God & man, as lotham said. But this one thing I may remember w^h the former, y^e the K. found by his experience (as he confessed) that impossible it was for him to lead that kind of life, & neuertheles retaine the diuine feare within his heart. For as GOD would not permit, that one and the same altar shoulde serue for himselfe and for y^e Idol Dagon too, so wil he not, that voluptuousnesse and sinne shoulde bee set to bee adored there where his Spirit inhabiteth, for hee is a jealous God. Therefore as there is placed a diuision betwene light and darkenesse:

pietie and voluptuousnes
may not con-
curre.

so is there let a great difference and space betweene wisdome and wine in that abuse, betwene godlines and carnal pleasures, betweene pietie and impietie, righteousnes and sinne. Neither let any man imagine, that together with the one hee may holde or retayne the other no moze then our fathers could relish both Manna and Egypt fare in the desert, yee haue then answered sufficiently to this obiection, most reuerend Father. It is further objected that the King condemneth diuers other the delights and workes of Kinges, yea all the pleasures of the children of men, which in commō estimation are not only pleasant but profitable too: as namely *the effecting of mighty workes, the building of great houses, the planting of fruitfull vineyardes, the making of pleasant Paradises and faire gardens, the framing of Cisternes of water to water the woods that grow, with the trees, the multiplying of seruants and maides, and of children to be boyne in his house: to procure great store of Beefes and sheepe to gather siluer and gold, & the chiefe treasures of Kinges and prouinces: to get men-fingers, and women-fingers, and the delights of the sonnes of men &c.* For hee hath saide, when he looked on all those thinges: Beholde, I haue found all vanitie, and there is no profit vnder the sunne. To this answered Zadocke: As I haue said befoze of the true vse of Gods creatures: so say I in this, that lawfull it is not onely for kinges and princes: but also for other men (after their power and place to haue and vse all those thinges: but the limited boundes being transgressed, the vanitie thereof appeareth, and that indeed not seldome, seeing there be very few, who hauing them at full can measure their appetites, and be contained within the limits of their vocation. Whereof we know, that it is not enough for men to haue riches, wealth, honours, pleasures and such like: except that they also measure themselves well, and apply the thinges to their right ends. For God hath giuen and disposed his giftes diuersly to diuers persons, to this end, that they glorifie him in the vse of them, doe good therewith one to another, and discharge their proper duties in their places. Lastly, the King hauing learned the lesson of true consideration, did in the end confesse, that in al those thinges he could find no contentation, & so neither felicitie: but that indeed he found great vanitie

Obiection.

Eccles. 2. 4. 11

A cooling
carde for
worldly men,
who seke felicity of these things

King Solomon

and vexation of his spiritte. Alas then what shoulde other men hope to finde? Might not this stoppe the mouths of them, who say, that then they shoulde bee happy had they the wealth, the riches, the power, the honours, and the pleasures of glorious king Solomon: as if, sooth that in those terrene and transitorie thinges the true happines of man consisted. But truly as they bewray their corrupt iudgement and error in and about this chiefe principle: so if (by the will and pleasure of God) they had therein their desire, it is not only possible, but most certain, that they woulde transgresse and offend farre beyond the transgressions and offences of King Solomon: and wanting that wisdom which he had to guide and direct them, they would quickly declare themselves the greatest fooles in the worlde. For man being in honoz, without understanding, is compared to the Beasts which perish, as King David said, when he beheld both the byssing, and downe falling of many such persons, as hauing the thyngs of this worlde at will, could neither vse the same to their owne good, nor with the same defend and preserve themselves from euill, albeit, (esteeming the same aboue God and all goodnesse) they placed therein their highest and chiefe felicitie. In regarde whereof, the pleasures, honours, glozy and prosperity of this worlde are compared to a shining candle, which for the time it burneth giueth a glorious light, but the substance whereof it is maintained being consumed, the same commeth all to smoke and asche: for the time will come when thou shalt grant and confesse with the King, that all these thinges are vanitie, and vexation of the soule, & that not so much in regarde of the thinges themselves, as of thine owne abuse and erroneous thoughts in and concerning the same.

CAP.

CAP. XXXVIII.

Abiather produceth 17. objections against other the words
and doctrines of the preacher : to 4. of the which Zadoke
answereth in this chapter.



Then Zabud the Kings friend, a man that ^{zabud.}
very much tendered both his honoꝝ and
prosperity, hauing thus farre listened to the
former disputation and conference, stood
foorth and spake to this effect. Whosoever
I am right sorrowfull for the Kings fall
and affliction, yet am I glad the rather for

the Kings sake (which hath euer beene and yet continueth so
good a Lord vnto me) that my Lord zadok hath not only an-
swered in this presence, for his maiestie, but also hath cleared him
and those his wordes of all the thinges so hardly conceited, and
strongly objected against either of them. And we may thereby
the sooner perswade, that whosoever hencefoorth shall cast
foorth his venemous darts against either the King or his wordes
shall rather hurt and annoy himselfe by the rebound of the same
(as those do which shoote against the hard rocks) then any way
discredit the one, or disgrace the other. This is that they often
purchase to themselves, which take pleasure to maligne and slan-
der others chiefly their superiours & betters, according to þ which
the Kings father said : the vngodly be entrapped in their owne de-
uises, and taken in those snares which they had laide for others. And
this we see verified on the old serpent, not only in the case of A-
dam: but in that of Iob, wherein his owne deuises to confound
them was cast on himselfe. But hath Abiather heard any thing
els objected that he is willing to unfold and lay foorth here be-
fore vs ? Pea (said Abiather) I haue heard many other things
of the which to heare I haue bin very sorrowfull in minde, nei-
ther knew I vntill this time how I might find a fit occasion to
reueale it, or to whome : for as the causes of Princes are
not to bee hearde or debated, as are the causes of other men:

What the ma-
litious gaineth
in the end.

Abiather.
Princes often-
ces are not
rashly to bee
spoken of.

King Solomon

so neither may the subjects be so bolde as to talke or reason thereof without feare, especially in the court so neare the kings presence. And here yee shall vnderstand (my good Lordes) that they which object, do not so much respect any of those his gestures, wordes and sayings, which he either declared or expressed in his prosperous dayes and time of his dignity, then when he well pleaseth and blessed the Lord (for those doe all men, yea, even the kings enemies approue and commend, nor those dare they to maligne or disgrace) nor call they into present question any of those his wordes or gestures which hee either vttered or deliuered to and among his strange wiues in the time of his trespasses when nothing els besides vanitie (after his owne confession) might be expected to come from a person so vaine: (for neither those we esteeme, nor regard to collect) but they are the same which are, and haue bene in action and question after euer since the time of his contrition and sorrowfull affliction, ordinarily vttered and declared in his common and dayly gesture, talke, and conference esteemed among his wise sermons and which as holy oracles & diuine sayings, yee haue entended wth full purpose to collect, to comit & leaue vnto y^e church in posterity. I thinke not other wise, but y^e they are meere vniustly conceived & most hardly construed against his excellent maiesty, & his true meaning. For whiles (as a King) he speaketh in right courtly phrases the rude country people scarcely vnderstand him in any thing: & in y^e (to eschew tediousnes, which is loathsome to the learned) he is very brieue, he seemeth in many things the more obscure, especially to the simple and ignorant which commonly do not onely much mistake the things they vnderstand not, but also soone ouerthrow the right sense and true meaning thereof vnadvisedly. But it were to bee wished, that not onely those, but all others, when they come to consider of the Wordes and sayings of Princes, but chiefly when they beginne to scape the things which are holy and appertaine to GOD and his Church, woulde followe that counsell and aduise of the King, where he saith: *When thou comest into the house of GOD, keepe thy foote and drame nigh, that GOD which is at hande may heare, that thou give not the offering of foolles: for they knowe not when they doe euill.*

Bee

Solomon in
his words was
Courte-like
& brieue.

Eccles. 5. 1.

Be not hastie with thy mouth, and let not thine heart speake any thing rashly before God: for God is in heaven, and thou on earth: therefore let thy words be few. For surely, in those things which are either doubtfull, or vnknotone vnto vs, wee should rather modestly stay & suspend our iudgement, then rashly giue censure or opinion without aduise. But that neither our selues, nor any others may happely mistake, or misconstre the kings words, it shalbe needfull that those things be both wel reconciled & erpounded: otherwise, there be, which thinke, that they hardly deserue to be gathered, cōserued, & placed in the holy Canon among the diuine writings, and so neither to be committed to the Church, for the instruction of Gods people. *Many things?* (saide Zadok): Alas, I am right sorry to heare that Abiather should say so. It grieueth me not a litle, that Words so wisely conceiued so princely vttered, so agreeable to the veritie, & so well applyed, should be vnderstood so fondly, cōceited, so maliciously, considered of so ignorantly, & wrested so inuiciously. Let vs heare (Abiather) what those matters are which are objected. But *I pray you to be brieue, & I wil promise the like in my resolutions & answers, for we haue bin here a great whyles. I feare mee the k. hath (per this) asked often for some of vs, & we are soūd wanting & faulty therin: for it is not meet we should forget our dutifull attendance, And for mine owne part, as I haue bene euer willing and ready to attend and serue my Lord the k. and the rather, because his most noble grace hath been well pleased to accept of my pooze seruice: so would I not willingly absent my selfe from his presence too long: for my whole desire and endeuor is (as in dutie I am bound) that with my best counsell and ready attendance I may (next to the Lord) gratifie and pleasure my Soueraigne, and comfort him in this his estate. Say on therefore Abiather. But why stagger ye as though ye were fearful? feare not at all: for there is not any of vs (I dare say) that doth so much as imagine, that any of those objections or hard censures against the king and his words, hath or may proceed from your owne head. We affect the King and his words better than so, we fully perswade: and ye are herein rather the reporter of other mens opinions and speeches: then the Author of any such thing, which may either hurt the Kings person, or
 impeach

Note that the things hereafter spoken are but as briefly touched, in respect of what may be said of them.

An Author and reporter in sort.

King Solomon

empeach the authoritie of his wordes. And surely, wee may in this rather commend then dislike you or your wordes, though all wordes of all persons (especially of kings and Princes, howe true soeuer they be) are not to bee vttered or spoken before all persons, in all places, at all times, without difference, wise consideration, or due regard. For by this wee shall not onely know what is conceited and spoken abroad of the king and his wordes: but also consider of the, & consult how to withstand those inconueniences which may grow, follow and ensue thereof in posteritie. And this shall be the sooner perfozmed, by the true vnderstanding of the kings meaning, and the right exposition of his wordes. Then answered Abiather, (my Lords all) I hope yee iudge of mee, as of a true subject to my Lord King Solomon, and I aduenture to stand for the perfect triall of my dutifull alleageance & fidelity in this respect against al me, wherin I know, howsoever it be imagined, I may not be resembled to that Abiather the Priest, whom the King worthily deposed and put from his place for his infidelitie. But now hearken, my Lords: It is objected (besides all the premised) first, that the King hath combined the *wise-man* together with thee soole without difference in the same condition and estimation.

2 Hee conioyneth man in the like condition with the beaſt.

3 Hee seemeth to define mans felicitie in eating, drinking, and fleshly pleasures.

4 Hee preferreth (as it appeareth) death before life, and the dead before the liuing: yea, and him who is yet vnbozne before them both.

5 Hee is noted to discourage men from the perfection of wisedome and Iustice, which are two most excellent vertues in men.

6 Hee condemneth the man that loueth quietnes and peace better then trouble and vexation: and therein contrarieth his owne wordes else where deliuered.

7 Hee is supposed to condemne and abandon womans Sere, the which the Lord hath framed and made meete and profitable for the man.

8 Hee hath taught Ambiguities and despair of the diuine loue,

Abiather first
clereth himself
and then ob-
iecteth.

loue and mercie, to the horrible anguish of conscience euen in the wisest and holy men.

9 Hee seemeth to cast into suspence the substance and being of the soule of man.

10 He denieth plainly the life and sense of mans soule after death.

11 Hee iudgeth a man so deuoyde of reason and iudgement that hee knoweth not, what is good for himselfe in this life.

12 The King himselfe being a transgressour, deemeth the like of all men, condemning them of sinne and vrighteousnesse.

13 Hee ascribeth all that to Time and chance, the which we iustly attribute to the diuine Prouidence.

14 Hee encourageth men to a prodigall wastting out of their prouision, wealth and substance.

15 Hee hath set no difference betwene the righteous and the wicked, the holy and profane, as touching their conclusion, ends, and reward.

16 Hee holdeth, that a man hath no power of his owne life, when yet it is seene that many men hauing power, murder themselves, as Saul did.

17 Hee hath intised yong men to take their delights of youth, and to follow after their owne lusses.

Doe these and such like things are objected.

And is it (indeed) so? saide Zadok: Howbest, I nothing doubt howe to resolu those doubts and answer those objections to your content, viz.

First, it is objected (as yee saide) that the King hath combined the wiseman with the foole in the same condition & estimation. Of what wordes of the King should that be gathered, as yee suppose? Of these (saide Abiather) that speaking both of the wiseman and of the foole, said by and by, *I know that the same condition falleth to them all: and thereupon he resolved: It befalleth vnto me, as it befalleth vnto the foole: wherefore then labour I to bee more wise?* Is this (answered Zadok) the ground of that obiection, and will yee so conclude of the Kings grane wordes: Alas the grosse ignorance of vaine men!

and

zadok answered to all the former objections.

1. Touching the combination of the wise man with the foole. Eccles. 2. 14 & 9. 2.

King Solomon

and yet howe easie are they to iudge of that they neither knowe nor are able to apprehend. Thus the blind-man is said to iudge of colours. Howbeit, ye shall consider with me, that the king hath not said it absolutely or simply that the *wise-man* is no better then the *foole*, but in this sense & meaning: First, as we vse to say, that *Fooles* haue fortune: meaning that a *wise-man* by his proper wisdom, studie, and power can effect nothing more, then both a *foole* of any thing he takes in hand, without the will, wisdom, power and prouidence of God: because things are not placed in the will and abilitie of man, but as most meete remaine for euer in the will and power of God, who often giueth the same lot to the *foole*, as he doth to the *wise-man* of this worlde. Next, that there is one and the like ende (as touching the body) and the like conditiō in riches, health, poverty, sickness and such aduentures of this life, both of the *wise* and *unwise*: other wise the *h.* hath said it, and no man can denie it, that *there is more vtilitie in wisdom, then in folly*: as the light is more desired, then the darkenesse, and that the *wise-man* is preferred before the *foole*: for *the wise-mans eyes are in his head, but the foole walketh in darknes*. And yet heere we may note, that the King speaketh not of the wisdom of Gods spirit, but of that humane wisdom belonging to the reason of man which it in it selfe (as now vnder sinne) is comparable to the vanitie of a *foole*.

Obiect, 2.

Eccles. 3. 18.
19.

Man differeth
from a beast.

Secondly ye objected, that the King hath compared a man with a beast in the semblable condition: but I pray Sir, from whence is that gathered? It is taken sayd Abiather out of those words which the *h.* lately vttered, viz. *I considered in mine heart the state of the children of men, that God had purged the: yet to see to, their are in themselves beasts: for the condition of the sons of men & the condition of beasts are even one condition vnto the: as the one dyeth, so dyeth the other: so they have all one breath, and there is no excellencie of a mā above the beast, for they are all vanitie.* Now, this vttereth many mens consciences, that a man which hath a reasonable soule, should be made equall with the beast. We haue sayd (answered zadok) yet haue ye not told me, nor can tell me indeed, when or where the King euer said, that a man differeth nothing from a beast. It is true that he so compared them as touching

touching the body which is of the earth subiect to corruption, mutabilitie, misery and death (as befoze it is said) for a memorie whereof the Lord God made garments for Adam, of the skinnies of beasts. Also as touching any foresight or knowledge either of the day of his death, or of that which commeth to passe after him, the which (as said holy Iob) who knoweth, among the children of men? Otherwise the King hath saide, that the Spirit of man goeth upward, even to God that gave it: but the breath of a beast falleth downe into the earth. Againe, he hath spoken most profoundly of mans true felicitie, and directeth him the way to the same.

Thirdly, ye said that the King defined mans felicitie in eating, drinking, and carnall pleasures: where is that definition found: There (quod Aabiather) where the King hath saide: *There is no profit to a man: but that he eate and drinke and delight his soule with the profit of his labour.* And therefore (said Zadok) doth the king define the felicitie of man in eating drinking, sporting &c. What is no perfect consequence, & ye utterly mistake him. For contrary to that beastly behavioz of carnall and voluptuous persons, he sheweth the true use of the creatures, according to the divine ordinatio, the which yet no man living can enjoy to profit without his especiall grace & blessing, beeing all that a mā may expect or look for in his life. For this is Gods gift (as the K. hath often said) howsoever a mā by his own wisdom, wit, reason, power & agilitie seemeth able either to effect or comprehend the same in time & place: & therefore should be used and esteemed with thankfulness to God. 4. We said further: that the King seemeth to preferre death before life & the dead before the living &c. Wea, said Aabiather: for the K. hath plainly said: *I have praised the dead which nowe are dead, above the living which are yet alive: and him better, then them both, which hath not yet beene.* And this is very absurde, for all men know, & it cannot be denied, y^e life is better the death. For God hath made life, & death is the punishment therof, & gard of sin. Wea, himself hath said, at another time, that a living dogge is better then a dead Lyon, in regard of the excellencie of life befoze death. But the king (said zadok) hath said it not simply, or in that he absolutely comendeth death, or condemneth life, but by the way of a comparison, namely,

3. Obiect.
of mans felicitie.
Eccles. 2. 4.

4. Objection.
The living & the dead.
Cap. 4. 2. 3.

Life & death.

Answer.

King Solomon

The dead bee
freed of the
troubles of
this life,
Iob. 3. 13.

The righte-
ous that be
dead are at
rest.

He that is not
yet borne is
happier.

namely, in respect of the great evils wherewith men are commonly tormented in this life. For why they that bee dead, are now freed from those intollerable afflictions, & do rest as quiet, and at ease in their bodies: alluding to the words of Iob, who through the vehemencie of his afflictions, and infirmities of his flesh, wished hee had beene dead: saying, *For so should I now have lyen and beene quiet, I should have slept then and beene at rest, with the Kings and counsellors of the earth, which have builded themselves desolate places &c.* Again, *The wicked have there ceased from their tyrannie, and there they that laboured valiantly are at rest. The prisoners rest together and heare not the voyce of the oppressour. There are small and great; and the servant is free from his maister.* Again, *wherefore is the light given to him that is in miserie? & life to the that have heavy hearts?* In this respect speaketh also the king of life and death, And he meaneth the life of this world, and the death of the body, and not the deserts of them that live, nor the sinnes of them that dye, and that after the maner of men. Otherwise, we may not thinke but that the godly, the faithfull and the righteous which bee dead, as Noah, Abraham, Isaac, Jacob, Moses, Samuel, Ioseph and such, are in better case, then they which yet live. For they bee blessed and no paine can oppresse or touch them. Wherefore this is the desire of them that here live in the Lord *That they may be dissolved to die, and dwell with the Lord in eternall happines.* In the like sort hath the king spoken touching him which is not yet borne. For he saith not absolutely, that he which was never, nor he which shall not be borne, nor he that is not and shall never be, is happier then he which lieth and is, but, that after the iudgement of men, in regard of those mightie troubles that overtake men in the world, it seemeth to be better not to be at all, then to be made subiect and thral to those troubles. And yet, who knoweth not (which hath wisdom) that the king might speake so touching the wicked which now live in the world, and are appointed to eternall torment and miserie after death. For in this respect, the poorest wretch that ever lived in the world, now by death translated into Celestiall happinesse, is by thousands preferred before the highest Potentate, or Lord that lieth on the earth, and (by his Tyranny, oppression,

oppression, and heynons iniquities) is by the iust iudgement of GOD ordained for the syer of *Tophet* and perpetuall miserie. Otherwise I knowe well, that the King preferreth not death befoze life, nor the dead befoze the liuing, knowing that GOD hath made life for his glorie, and men in this life to set forth the same. Neither is he ignorant of this (as hee is most wise) that as the righteous which bee departed from this worlde are happier then they which yet liue and sustaine and feele the miseries of the same: so is it much better for them to bee as they are, notwithstanding oppressed in this worlde, with all the miseries thereof, in full hope and assurance of eternall felicitie, then that they should not bee at all. Finally, if the wordes might bee taken without respect or relation to the miserable affayres of men in the kingdome of vanitie, who will not beleue, that those holy *Patriarches* and *Fathers*, which are layd vp in peace, are moze happy then any of vs which nowe liue: and that the holy *Messiah* whom the King prefigureth, not yet bozne, but to bee bozne heereafter, is farre to bee preferred and extolled for happinesse and honour befoze either of both: Therefore the Kings wordes truely vnderstood, neede not to offend any, but rather to instruct and comfort all, aswell them which are present, as those in posteritie.

King Solomon

CAP. XXXIX.

*Zadoke answereth to Sixe other obiections for the King.
5. Of Iustice, wisdom. 6. Quietnes. 7. Of women.
8. Of Gods love. 9. Of the Soules being. 10. Of the
sense of the soule after death.*

5. Obiection
of the discour-
aging of men
from wisdom
and Iustice.

Eccles. 7. 18.
Answer.



Adoke proceeding, saide againe to Abiather: yee haue saide (as I well remember) that our Lord King Solomon in his words hath discouraged all men from the perfection of wisdom, and from the exquisite Iustice. Out of what wordes of his, is this presumed? can ye tell me? yea (said Abiather) and of these his speeches lately uttered in your owne hearing: *Bee thou not iust overmuch: neither make thy selfe overwise: wherefore shouldst thou bee desolate? If yee gather from hence (said Zadok) then I may well denie your consequence: For yee should haue distinguished of these wordes Iustice and Wisdom. For there is, the Iustice and wisdom of God: and there is, that Iustice and wisdom of men. The King in those his wordes hath not dissuaded any man living from the investigation and searching after the Iustice and Wisdom of God, for the which a man should ever hunger and thirst, and neuer bee weary or faint to seeke to obtaine the same, as most diuine graces and vertues in this life. Neither doeth the King desist from this desire and continuall exercise, although hee bee passing wise, knowing, that no man in this world shall yet be able to attaine to the full perfection therof, and therfore may yet strine and endeuor every day to come nearer, and so nere, as he can, with all kinde of studies and exercises before his death, perswading yet, that the better hee shall be furnished in these vertues, the more hee shall bee*

be able to set forth the praise and glory of God among men, and prepare himselfe for the company of the holy Angels. But in this saying of the King is ment the *politicall*, or *civile wisdom*, *Not to be over wise nor too iust*, the like *Iustice*, the which is used in the governing of a Common-wealth, or a familie, or the eternall life of man. And herein, he would that men should not seeme to be more wise, then the wisdom of God requireth: that is, that they bee not wise in proper conceit, not to bee subtle Sophisters, nor craftie disputers, nor deceivers, nor circumventors of others, nor wise to the woold, nor such as the Serpent was, which tempted and beguiled Hevah: but rather, that they bee wise to sobrietie. Againe, hee would that men should not bee over iust, that is, that they be not too quick censors, nor hasty accusers of others nor too severe exactors of the extremitie of law against every offender, either in his own house among his servants, or in the Common-wealth among his citizens. But rather, that *Equitie* *Equitie is of request* should be respected: for hee that will bee either so over wise to see all things: or so over iust to correct, punish or controll all things, and neither to twinke at some things, nor to mitigate the rigor of the law in other things, shal never be able either to rule happily, or to live quietly, either in the commonwealth, or within the gates of his owne house. Nowe I hope yee well understand the King in this point: But yee have objected against gaine, that the King condemned him that loveth quietnes, and flieth from toyle and trouble: wherein (as yee say) hee contrarieth himselfe, commending else-where the quiet life. Where have yee found that? I understand well the Kings meaning by your wordes in the former (saide Abiather) and this latter objection is taken from that where hee sayde: *The Foole foldeth his handes and eateth up his owne flesh, and* *Eccles. 4. 5.* *saith: that better is one morsell with quietnesse then both the handes full with labour and vexation of the spirit.* Heere hee calleth him a Foole that resteth him content and quiet: and yet hee sayde before in his Proverbes: *Better is a little with the feare of GOD, then great treasures and trouble there-with.* *Pro. 15. 16.* To this Zadocke answered, denying the consequence for that the King intended another thing in that his Proverbe, then hee doth in those his latter woordes: *The answer.*

King Solomon

For there bee spake of the godly minde which is content with whatsoeuer it shall please God to giue it, and esteemeth more of that little with quietnesse in the feare of God, which (indeed) is great riches to the godly minde: but here he speaketh of the idle and sluggish person: of him that is wearie or discouraged in the performance of his office or dutie, by reason of the common emulations, enuies, crossings and thwartings of his aduersaries, and the afflictions and troubles which are incident to his calling and place. Such a one he calleth a foole, and that woorthily: for whereas the Wise man notwithstanding all these things) giueth not ouer, nor is faint-hearted, but continueth his calling to the ende and is happy therein: the other being daunted and yeelbeth with the foolish sparyner to euery contrary winde, and so perisheth to his diffame and endles miserie. In this saying therefore, the King is not to be repproued. But in the seventh place ye said, that *the King was thought to condemne women Sexe.* May I also heare from whence this surmise is taken: from that (said Abiather) where he said. *This haue I found seeking one by one, to finde the count: and yet my soule seeketh but I finde it not. I haue found one man of a thousand, but a woman among them all haue I not found.* And will they heereof conclude (said Zadok) that a woman therefore is not found among the Saintes: or that womans Sexe is prophane, & an euill thing? I deny the consequence, for yee wander farre from the kings meaning therein. It is very plaine, that howsoeuer he knoweth that he hath bin deceiued and polluted with wicked women: and himselfe hath spoken against the vngodly and strange women and their vices: yet did he neuer condemne the sexe or kinde of women, nor the godly woman and her vertues. But he hath spoken by way of comparison, as thus: If of men there be found as selue as one man of a thousand, which vnderstandeth and considereth of the course of mans affayres, and of his vanities vnder the Sunne, and of the cariage of things in this world (according to the will and prouidence of God) surely of women there is not found one, within that number: for if men haue not that wisdom, how should those weaker vessels, I mean womē: Howbeit, we may not for all ythink that by this number certain, which he taketh for a number vncertaine, & by this hyperbolicall

Obeidion of
women,
Ca. 7. 29.

Answer.

He condem-
neth not wo-
mans sexe.

He speaketh
by comparison

hyperbolicall speech, bee utterly excludeth all women from the life of the saints & number of the wise. The might he bee found indeed to condemne Sarah, the wife of Abraham, and Rebecca the wife of Isaac, and Hanna, the mother of Samuel, and the wife of Manoah the mother of Sāpfon, & Ruth the Moabitell, and Rahab of Ierico, and Abigail, and Bethsabec the kings mother, & others of the generation of the iust, which are so much commended in the holy write. But the King in his wisdome knowing the excellencie of such women, hath woorthily praysed them and their vertues: saying: *The woman that feareth the Lord shall be commended: give her of the fruit of her hands and let her owne works praise her openly. And he said againe, that such a woman shall be given by the Lord for a good portion to such a man as feareth him.* *8. We haue said that the King hath taught a doubtfulness of the Love & mercy of God. But let me heare of what words ye haue taken that? The king hath oft said (quod Abiather) that *No man knoweth either love or hatred of all that is before them.* And both this (sayde zadoke) teach vs a doubtfulness of the loue and mercy of God towarde his children in this life? No truely, for by this he speaketh of an other thing, as first, by considering the manifold confusions of mans affayres in this world, no man in the view thereof, or of any other external thing, can take censure of matters diuine, nor truely discern, what things he ought either to chuse or refuse in this world. For the Lord sendeth both prosperitie and aduersitie as well to the wicked as to the godly. Next the King knoweth, that albeit the foules of the righteous bee in the hand of GOD, so that none euill may touch them: yet such is the corrupt iudgement of flesh and blood, ignorant of GOD and of his wayes, that he neuer so much as considereth what kinde of men they are which God loueth, and what kinde of men they are which God hateth: and therefore are they no more louing nor thankfull vnto the godly whom the Lord loueth (howsoeuer they haue well deserved) then they are vnto the vngodly, which neither feare God, nor endeuor to benefite his Church. *Wee further objected that the King hath cast into doubt the being of the Soule. I pray, what hath he sayde to occasion this conceite of him? he hath sayd (quod Abiather) *Who knoweth*

Pro. 31.

8. Obiection
of the doubt-
fulness of Gods
loue, & mercie.
Chap. 9. 1.
Answer

No man can
iudge of di-
vine things by
these externall
things.

Men consider
not whō God
either loueth
or hateth.

9. Obiection of
the soule.
Chap. 3. 21.

King Solomon

For there bee spake of the godly minde which is content with whatsoeuer it shall please God to giue it, and esteemeth moze of that little with quietnesse in the feare of God, which (indeed) is great riches to the godly minde: but here he speaketh of the idle and sluggish person: of him that is wearie or discouraged in the performance of his office or dutie, by reason of the common emulations, enuies, crossings and thwartings of his aduersaries, and the afflictions and troubles which are incident to his calling and place. Such a one he calleth a foole, and that woorthily: for whereas the Wise man (notwithstanding all these things) giueth not ouer, nor is faint-hearted, but continueth his calling to the ende and is happy therein: the other being daunted and peelbeth with the foolish Sparyner to euery contrary winde, and so perissheth to his diffame and endles miserie. In this saying therefore, the King is not to be repproued. But in the seuenth place ye said, that *the King was thought to condemne womens Sexe*. May I also heare from whence this surmise is taken: from that (said Abiather) where he said. *This haue I found seeking one by one, to finde the count: and yet my soule seeketh but I finde it not. I haue found one man of a thousand, but a woman among them all haue I not found.* And will they heereof conclude (said Zadok) that a woman therefore is not found among the Saintes: or that womans Sexe is prophane, & an euill thing? I deny the consequence, for yee wander farre from the kings meaning therein. It is very plaine, that howsoeuer the King knoweth that he hath bin deceiued and polluted with wicked women: and himselfe hath spoken against the vngodly and strange women and their vices: yet did he neuer condemne the sexe or kinde of women, nor the godly woman and her vertues. But he hath spoken by way of comparison, as thus: If of men there be found as fewe as one man of a thousand, which vnderstandeth and considereth of the course of mans affayres, and of his vanities vnder the Sunne, and of the cariage of things in this world (according to the will and prouidence of God) surely of women there is not found one, within that number: for if men haue not that wisdom, how should those weaker vessels, I mean womē: Howbeit, we may not for all ythink that by this number certain, which he taketh for a number vncertaine, & by this hyperbolicall

7. Obeiction of
women.
Ca. 7. 29.

Answer.

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Pro. 31.

Obiection
of the doubt-
fulnes of Gods
loue, & mercie.
Chap. 9. 1.
Anſwere

No man can
iudge of di-
vine things by
theſe external
things.

Men conſider
not whō God
either loueth
or hateth.

9. Obiection of
the ſoule.
Cha. 3. 21.

King Solomon

Mans iudge-
ment of the
soule of a man

10. Obeiction
of the sense of
the soule.
Chap. 9 5, 9, 10.

Answer

All men are
admonished to
vse the time of
their life in the
works of their
vocation

whether the soule of man ascendeth upward, and the spirit of the
beast descendeth downward to the earth? As who should be hmet-
ly affirme, that no man knoweth the life, or being of the soule?
Ergo he doubteth thereof. I deny that (said Zadok) for albeit
the naturall man neither knoweth, nor understandeth this by
his reason: yet the godly man by his faith beleueneth and com-
prehendeth it. The purpose of the King therefore in these
words is to let forth the imagination of the children of men,
which cannot conceiue by any wisdom or reason of man, that
the soule of man is immortall, and ascendeth by into heauen af-
ter his dissolution: no more then doth the breath of a beast. We
haue said also that the K. doubteth of the life & sense of the humane
soule. Wea (said Abiather) for he saith: *Whosoever is ioyned to the
living, there is hope: for it is better to a living dog, thn to a dead Ly-
on. for the living know that they shal die, but the dead know nothing at
all. Neither haue they any more a reward: for their remembrance is
forgotten. Also their love, & their hatred, and their envy is now peris-
hed, & they have no more portio for ever in all that is done vnder the
sun.* To this answered Zadok, I meruaile what should moue
any man to think by these words, that the King doubteth of the
life and sense of the soule after his departure, as therein to giue
aime to the opinion of them that thinke the soules doe either
die, or sleepe untill the iudgement which is to come, so contrary
to the holy Scriptures and beliefe of our Fathers: for Solo-
mon hath no such ayme nor meaning. But hee speaketh of
the dead and not of the soules which liue for euer: and wishteth
all men to vse the time of their life and present oppozunitie,
for the exercising and performing of the woorkes of their
vocation for the benefite of the Church, the good of the
Common-wealth, the discharge of duties, and the glorie
of G D D. For that by death (which dayly draweth on
them) all men are deprived of all sense, woork and labour
of this life, to doe thenceforth therein either good or euill.
For they haue finished their course, played their partes,
and cannot returne, either to perfect their defectes or to sup-
ply their wants in the performance of that dutie wherunto they
were both created and called: but must from hence-foorth let
all alone for euer, that so the tree might lie, whereas it is fallen.

Therefore

Wherefore the king would that men should respect the ende of ^{Respecte the} their Creation and calling, and not to neglect or passe ouer the ^{end.} fittest times of working and effecting their duties in the same.

This is the kings purpose, and not, that hee either denyeth or doubteth of the immortallitie or sense of the soule of mā, wherof I haue heard him say, that departing hence it goeth to God, which ^{Eccles. 12.} gave it: and that the soules of the righteous are in the hand of God, and there shall none euill touch them. For though in the sight of

the vniuersitie they appeare to dye, their ende is taken for miserie, and their departing from vs to bee a very destruction: yet are they at rest, and their hope is full of immortallitie. The iust shall liue for euer. Moreover the king as hee had well learned and vnderstood: so he likewise remembred Iobs resolution, where he said: I am sure that my Redeemer liueth, and that I shall ^{Iob. 19. 25.} rise out of the earth in the latter day: and shall bee covered againe

with my skinne, and shall see God in my flesh: whom I my selfe shall see, and mine eyes shall behold, and none other for me, This my hope is layd vp in mine heart. Thus haue I answered ten of your Ob-

jections (Abiather) in which mine answeres, let mee know whether your minde be satisfied. To this answered Abiather, ye haue well satisfied me (most reuerend father) therefore I will not reply, and I doubt not, but that ye haue also plea-

sed all the Lords assembled. And we (sayd the

Lords) hold our mindes well resolved

in those doubtfull poyntes, and

are thankefull for

the same.

King Solomon

CAP. XL.

Zadok answereth to fower other pointes objected: viz.

11. Of the ignorance of man. 12. of his imperfection: 13. of tyme and chance, 14. of liberality and prodigality.

11. Objection
of mans igno-
rance.
Eccles. 6. 11.



The world
hath so many
confusions that
the naturall
man cannot
find what to
chuse or refuse
in the same.

Attend the
present things
and be not
vanquished of
vanitie.

Adok yet proceeded, and said to Abiather I yet remember that further ye objected, that our Lord king Solomon, iudged a man so deuoid of reason as that hee knoweth not what thing is good for himselfe in his life, yea (saide Abiather) and thus I haue hard him to expostulate. *Who knoweth what is good for man in the life, and in the number of the daies of the life of his vanity, seing he maketh them as a shadow? And well might the king thus say (saide Zadok) in this respect, that no man knoweth in what estate to liue, wherein to find perfect peace, quietnes and contentation in this world, for as the world is set on mischief so is every kind of estate and condition of man in the same, oppressed with miseries, and exposed to vanities. Besides that it is true enough, that the sensuall man (after his naturall foolishnesse) preferreth those things that bee euill, before the things that be good: neither is he able to iudge with an vpight iudgement or to discern betweene the one and the other, being blinded through his concupiscence as a beast of his owne knowledge, and in his whole life, made subiect to vanitie. And as diuerse diseases require diuerse medicines, as the desires of old men require one thing, and the lusts of young men another thing, and either age passeth away as a shadow: so the affaires of men are euer changed and carried to an vncertaine end, themselves being euer vncertaine of future euents. Therefore they should learne to attend the things present with diligence, waigh them with wisdome, and commend to the Lord those things that are to ensue. And albeit they cannot eschew all vanity, they should not yet bee conquered of vanity but be wise in God strong*

strong in his power, and endeavour to lead a iust and an honest life without the excessive care of that which shall or may betide them thereafter so far forth, as they neglect not to leaue a good report with the posteritie. Wee haue further objected (*Abiather*) that the king being a transgressor himselfe, condemneth all other men of transgression: *Indeede said (Abiather) the king hath said it openlie: that there is no man iust on the earth, that doth good and sinneth not.* And yet we know by the testimonie of holy Scripture, that *Habel*, *Noah*, *Abraham*, *Iob*, and others were iust men in their times. It is true (said *Zadok*) that the king hath so saide, as he might very well say. The occasion of his words was taken from the consideration of the, which being either wise in their proper conceits, or too quick censurers and correctors of other men, see not into their owne finnes, imperfections and infirmities, neither consider they of the imperfections and infirmities of other men: so he that is an offender himselfe, should not exact the extremitie of the law against other men which be offenders: so it is a shame for the teacher or corrector of others faultes to bee found guilty in the same faultes. That men therefore should not be too seuerer exactors against others, he saith: *There is no man iust upon the earth who when he doth well, doth not sinne, or offend also.* Therefore, let not men forget themselves and their owne imperfections, whensoever they take in hand to reprove, punish, or correct others, neither let them do to others which they would not that others should doe vnto them. At the least, let them not dissemble their owne faultes, to their owne consciences (as thinking their owne finnes to be no finnes at all) whiles they censure, iudge, condemn and punish others. Moreover, if the sentence should bee taken or considered absolutely without any respect of that former occasion, we shal neuer theles find it true enough that enery man is a sinner, & that there is no mā liuing on the earth able to iustifie himselfe befoze the Lord, as both the Father in his holy songs, & also the patient man *Iob* in his sayings haue testified,

*There shall no mortal man compar'd with God of might,
Be iustificd: because no man is righteous in his sight.
Nor can he answere well, if with him he contend,
One of a thousand fold thereby himselfe for to defend.*

12. Object.
Of mans imperfection and sinne.
Cap. 7. 22.

No man is iust
and sinneth

Plal. 143. 3.

Iob. 9. 2.

King Solomon

Therefore we finde that *Habel*, and *Noah*, *Abraham*, and *Iob*, being but men (although they were iustified by their faith, and called righteous men both by that, and because they were more iust in comparifon then many others: were neuertheleffe sinners: yea, and euen then wobiles they did that which in nature was good, either by reason of originall concupifcence, or for the defect of some circumftances in or about that good. For the faints and the beft man living on the earth (put *Mefiah* apart) cannot poffibly be cleare, & without fin, fo long as they carie about them their earthly tabernacle, nor are they able to doe or effect that which good is. Now if the iufteft man is not only accused, but condemned, & his beft works blemifhed: Alas, what an heap of dome fhall be caft on the vnrighteous? and euilly fhall his deeds bee in the fight of God, howfoeuer hee glance in beautie before men: Well therefore might the king accuse all men, and condemne fin in the, & yet not therein iustifie himfelf, but with and among them both accuse and condemne himfelfe, as every man in that refpect fhould, thereby the foner to beware, that he censure not vnadvisedly, or too rashly condemne others, leff therein he bring iudgement on his owne head: that he confider of other men by himfelf, & pray to God with an humble mind, that thofe imperfections & fins both of nature and action may be either purged or pardoned for the fake of holy *Mefiah*, who (indeed) fuppliyeth all fuch wants of perfection & giveth grace and beautie to all them that by faith depend on him, according to that promise made to our father *Abraham* faying: In thy feed fhall all the kindreds of the earth be blessed: Further ye haue objected againft the *R.* that he hath afcribed all things to *Time* and *Chance*. Which we iustly attribute to the diuine prouidence. I pray you, what faid y^e *R.* to occafion this conceit? He hath faid (quod *Abiather*) that he faw vnder the Sunne, that the race is not to the fwift, nor the battell to the ftrong, nor yet breade to the wife, nor alfo riches to men of vnderftanding: neither yet fauour to men of knowledge: but *Time* and *Chance* cometh to them all: for neither doth a man know his time; but as the fishes which are taken in an euill nette, and as the birdes that are caught in a snare: fo are the children of men snared in the euill time which it falleth vpon him suddenly. Indeed

13. Obiect.
of time and
chance.
Eccles. 9. 10. 11

Indeede (quod Zadok) so hath the King saide. Whom-
beit he said not that the Goddess Fortune ruleth or bears sway
in the affaires of men: nor that all thinges in the worlde happen
and are carped by chance, nor teacheth he men to embrace that
cyclopical securitie which some of the heathen fondly embrace:
Nor hath the king vnderstood this time and chance in that sort
or sense wherein worldly minded men cal Decallion & Fortune
Goddesses, and to them attribute the totall guide and carriage
of all mens affayres, contemning the whiles the most profit-
able doctrine of the prouidence of God, and the true obseruation
of all those ancient histories, by the which the Lorde of heauen
hath beene witnesed to worke his work according to such pre-
dictions and purposes as he had before declared vnto holy men in
the due time: But the king being most wise of all men, by this
saying so pithie and patheticall, teacheth & that profoundly, that
howsoeuer God in his wisdom and prouidence decreeth, work-
eth and compasseth all things in good methode, measure, time
and place: yet in respect onely of mortall mans wisdom, pro-
uidence, or foresight, all things come to passe, as by chance or for-
tune (as they call it) for why, men foresee not, nor know before
hand what shall succede or come after them in their life: there-
fore they are often snared and caught before they be aware, nei-
ther wil they take heede, although they be admonished, because
they haue neither faith, nor the feare of God, which men very
seldom entertain within the limits of vanities kingdom. Thus
Cain, though otherwise subtle and envious not foreseeing his
owne destruction, nor taking admonition by the Lordes com-
mination, which tolde him, that if he did euill his sinnes shoulde
be laid at the doores to be seene, he proceeded in the compassing
of his mischieuous deuise, and so was cursed from the earth and
afterward slaine. Thus, the old worlclinges, whiles they did
eate, drinke, marie wiues, build houses and sported, deuoid of
faith, pietie and foresight of the generall deluge, were sodainely
and vniuares ouerwhelmed in the dayes of Noah: whereof
notwithstanding the Lord God certified Noah some hundred
and twenty yeeres before, and he omitted not to admonish the
of the same in his ordinary preaching: now this thing conside-
red, that plague might seeme to betide them (which would nes-
ther

All things
come to men,
as by chance.

King Solomon

ther foresce, nor beleene it) by chance : howsoever it was certainly decreed and appointed by the Lorde . In semblable sort, the Sodomites and Gomorheans had their destruction falling on them, not expecting nor fearing thereof, as by chance : I say by chance in respect of their want of foreknowledge, or feare: So godles Pharaoh the Egyptian King, and his host were ouerwhelmed sodainly in the red Sea, Abimelech was vnawares killed by a Woman that cast downe a peece of a millstone on his head: great Goliath was soone cast downe by the Kinges father : Shimei and Ioab were, by an occasion not thought on, brought within the snare and caught (as the Lorde appointed it) for their sinnes . Many such examples are dayly befoze our eyes to bee seene, the which howsoever the vnwise and foolish little obserue and consider of, are neuertheless well noted of the wise to profit and good vse . By this therefore the King neither denieth the working, nor infringeth the force of the diuine prouidence, by the which he knoweth that all thinges in the world are both disposed, carried and ordered in a most perfect methode, howsoever they be hidden and concealed from the knowledge & reason of them that inhabite within the dominions of vanities kingdome. And truly, in this, that the working of God and his waies are farre aboue and beyond the wit, wisdom and reach of all men, the power, glorie and maiestie of the almightie is aduanced in al the world, and his Saints haue and retaine no meane instruction in their liues, and consolation in al their afflictions. After this, (my L. Abiather) I call to mind another objection of yours, as namelly that the K. in some his late wordes, should encourage men to a prodigall wastling and spending out of their wealth and substance, without regarde what might thereof become . But let it please you to tell me what those the Kings wordes are, wherof this doctrine might be gathered . It is a strange thing, to see, how the simple truth is often inuerted and mistaken . Men in publike places shoulde therefore be well aduised, what wordes they utter, and explaine obscure sentences by wise expositions. Thus (saide Abiather) spake the K. *Cast forth thy Bread vpon the face of the waters and after many dayes thou shalt finde it . Give a portion to seven and also to eight : for thou knowest not what euill will bee on the earth.*

Alas

Iudg 9.53.

1. Sam. 17.49.

1. King 2.34.

14. Object of
prodigality.

Eccles. 11. 1.

Alas (saith Zadocke) how peruersly they wrest the kings good meaning in this singular metaphoꝝ: Because the king said *cast foorth the bread on the face of the Waters* wil ye conclude, ergo he encourageth men to prodigallitie: and dissolute wasting away of their wealth: God so bid, so he hath no such meaning: But he exhorteth men to be liberall and charitable: two excellent vertues: & he would y therein they should extend of their welth in either parte without respect of persons, oꝝ of reward, oꝝ hope of gaine, oꝝ gloꝝy: that men should help such as be in need, trouble, misery, & that cannot recompence oꝝ requite: and to commit the successe and the regarde of all retribution to the Lord without all feare oꝝ distrust: In the doing inhereof, it shall come to passe, that men shall find againe that which they had laid out in one sort oꝝ other: For such things are but as lent to him that will in due time repay. The Lord himselfe will augment and blesse the basket and the store (as Moses hath saide) to them that keepe the Lordes commandementes. Therfore according to this saying, men in the bestowing of benefites oꝝ in the giuing of their Almes, should do like vnto those which cast foorth their things on the fleeting streame: the things are throwne foorth, and they bee carried away, and there is no care taken thereof, no hope of recovery againe: So men ought to giue and dispose of their riches in this life, especially to the poore and needy without hope of recompence oꝝ reward: knowing wel that the reward thereof is with the Lord, who forgetteth not them that haue thus bestowed of their wealth and things that the LORD hath giuen them, and in the due time wil duely recompence them. This the Kinges Father remembred when hee saide *Blesse the LORD O my soule, & forget not all his retributions.* Moreouer, by the face of the waters, wee may not vnaptly vnderstand the wet faces oꝝ weeping eyes: and namely the poore, the needy, the miserable, which in regarde of their harde lotts and afflictions are constrained to mourne: And further to shew that the ende of our good worke oꝝ charitable action should be y beginning of another y should succed, he willeth men to giue and bestow a part not onely the 7. day (which is the end of one week) but also the 8. day (which is y beginning of another & so forth.

Wherein

Answer.

Deut. 28.

Psalm 103. 2.

King Solomon

Wherein also hee woulde that men which haue abundance shoulde resemble the full cloudes, which poure downe the raine without any respect of places, or hope of receiuing therof again and shoulde be also like the trees, which in the autumnne or harvest time let fall their fruite for such as will gather thereof, and regard not the returne of the benefit. Lo, this is the meaning of the king in his wordes, which are indeede right worthy the memozy and praise. Then replied Abiather. In truth (most reuerende ffather) ye haue also in this fully satisfied mee, and I trust that ye haue no lesse contented al these the Kings, Princes and seruantes. And wee (saide the Princes) are very wel pleased in these resolutions. But if there be any thing els to be obiected, we would that ye did now remember it, that it may bee in like sort answered: for our hearty request is, and the same shalbe continued, that it woulde please this most reuerend ffather in presence to answer and resolue the doubtles: that aswel the posteritie and others, as our selues hearing both th'one and th'other, may bee the better instructed & occasioned to thinke ruerently both of the King and of his wordes. And truly, we esteeme him a meete defender of the truth, who when he thinketh well, doth neither feare nor is ashamed to speake.

CAP. XLI.

Zadok answereth to the three last obiections. 15. of the difference betweene good and euill. 16. mans power of life: 17. the young-mans lesson. Moreover Solomons words are approved for veritie.

15. Obiection
of the holy and
prophane.



Abiather proceeded to ratify his obiections and said: But wherefore (I pray you) hath the king put no difference between the righteous and the wicked, between the holy and the prophane? I might peraduenture answer you (saide zadok) if ye coulde certify me from the which of all his wordes they haue

haue taken this to be objected. They haue taken it (said Abi-
 ather) from those his wordes wher pre haue hearde him say
 without retractation or correction: It happeneth to the one as to ^{Eccles. 9. 2}
 the other: it goeth with the righteous, as with the vngodly: with the
 good and cleane, as with the vncleane: with him that offereth, as
 with him that offereth not: like as it goeth with the veriuons, so go-
 eth it also with the sinner: as it happeneth vnto the periuured, so it
 happeneth also to him that feareth an oath. Among all thinges that
 come to passe vnder the Sunne, this is a misery that it happeneth to
 al alike. And this is a cause that the hearts of me are ful of wickednes ^{Answer}
 & madnesse is in their mindes as long as they liue vntill they die. To
 this answered Zadok. Cruely, wisdom would perswade,
 that befoze they had concluded against the King they had wisely
 considered one thing wth another, as the King hath also counsai- ^{Cap. 7. 25.}
 led. For he hath often said to ouerthrow the strength of their ar-
 gument, that he thinketh in his minde that God shall separate the
 righteous from the vngodly, & then shalbe the iudgement & time of
 al counsailes & works. Again he saith: I know that it shalbe wel with ^{Cap. 3. 17.}
 she that feare God & do verēce before him. But it shal not be well ^{Cap. 8. 12}
 to the wicked, neither shal he prolong his daies: but even as a shadowe
 shal he be, because he feareth not God. Wherin he speaketh much
 like his father, who said the K. knoweth or approueth y^e way of
 the righteous, & he shal prosper: but the way of the vngodly shal
 perrish, noz shal he be able to stand in iudgement, noz in the cōgre-
 gatiō of y^e iust. Now therfoze (Abiather) let these thinges & pla-
 ces be considered together, and ye shal find y^e the K. hath a double
 purpose therein as els wher he hath said; Answer not a foole after
 his foolishnes: again; answer a foole after his foolishnes: wherein, he
 wold, y^e an answer be made met for the questiō, but not accor-
 ding to the soles expectatiō: so the K. hath said the iust is as the vn-
 iust: again, the iust is not like the vniust: for in somethings they be
 compared in this world, but not in al things. As touching either
 mans mortallitie, or the sundry accidēts & euēts of this life, they
 are not much vnlike. For as it was befoze said touching y^e cōpa-
 risō of man wth the beast, or the wise mā wth the foole, so may it be
 said in this that it happeneth to the iust as to the vniust. And
 in this hee seemeth to allude to that saying of Iob: One man ^{Iob. 21. 23.}
 dieth in his full strength becūg in all ease and prosperitie: his
 breastes are full of milke, and his bones runne full of marrow:

Another

King Solomon

Another dieth in the bitternes of his soule, and neuer eateth with pleasure. Nevertthelesse, they sleepe both a like in the earth, and the wormes cover them. Thus are they both confounded, and woorthily combined together. Yea, here Ther sits the deformed, & Nireus the most beautifull (as the very Græke Poets say) are woorthily compared, as touching their bodies. Next to this, such are also the confusions and events of this life, and humane affairs in this world, & in the iudgement of the carnall man there is not discerned any difference at all between the good & the euill the iust man and the sinner, to either of the which the temporall good thinges of nature, fortune and life are often alike. Abraham our Father was rich: so was Pharaos, Abimelech and the king of Sodom. Againe, Cain was an exile from his Fathers house, so was Abraham and Iacob, and Ioseph. Pozeouer Sarah was faire and beautifull: so were the daughters of Cain. Shem was preserved in the Arke with his Father Noah: so was Cham also within the same. But it may be so, that the Lord would therein teach, that his children should serue him not in regard of those temporall and wooldly things: and againe that the vngodly which also haue and do abuse the same, might be left without all excuse of their vntbankesulnes: that the iustice of God might bee acknowledged and his woord beleueed, which commendeth and promisseth the future iudgement and full retribution of all mens woordes and woorkes, and that the woorthines of faith might bee encreased. Pozeouer it is so, that the true vertues of the spirit diuine (which are so well knowne of the king) do not externally appeare to the carnall minded man. Wherefoze the men of this world esteeme no moze of the iust and godly, then of the wicked and impious: yea, they persecute the godly and most vertuous, and constrain them by their cruel tyrannies and oppzessions to suffer and endure those bitter tormentes and paines which are only due, as well deserued to malefactorz and transgressours of the law. This thing was noted in the death of Habel whom Cain slew: in the percuti-on of our father Iacob by Esau by Laban, & others wherof he could say to Pharaos, that his dayes had beene few and euill: in the accusation, the selling away, the imprisonment and afflictions of Ioseph: in the afflictions of our fathers in Egypt, in the contempt

contempt of Lot in Sodom, in the extremitie of poore Naomi and Ruth, and in the sorrow of Hanna with others. Such is the entertainment of the godly and their common estimation in the world: and this is the nature of vanities kingdome! Now, what is that which ye disliked in these the kings words? No man hath power over the spirit to keepe still the spirit nor hath any power in the time of death? Is it not a true saying? For hath any man power either to liue as long as he listeth: or to put away his soule from his body at his pleasure? Surely it is true (as Iob said to this purpose: *The dayes of man are determined* and as the King said: *The dayes of a man are numbred*: that is by the Lord who onely hath power either to giue, or to take away mans life at his will and pleasure, at all times: and that neither this, nor that lieth in the will or power of man: therefore, as he may not cast himselfe rashly into danger: so neither should he promise himselfe long life. Though Saul slew himselfe he had not therein power of his life: for his dayes were determined and now expired, he was shewed the day before, that he should die, and in the manner of his death, he was, by the iustice of God, made his owne executioner. As he could retaine his life no longer, so neither could he forbeare to performe that on himselfe, which he was in this iudgement constrained to performe. If worldly men had this power either to retaine life, or to put it off, when they listed, they would then often renew themselves and old age would not be much disliked: yea, death, which is so bitter to the wealthy men of this life, would not be so much feared, as it is. But now it falleth out otherwise: for why neither can the courage and strength of body preserve the strong warrior, nor the industry of arte, nor the deuises and counsailes of man withstand death, when the Lord taketh away life, nor can force death on them, whom the Lord is willing to preserve in life. Thus when Saul in his trouble was slaine of his owne handes for want of another executioner, David on the other part was preserved, nor could he be slaine by them which were his most tall enemies, because the Lord did keepe his life. * *For the young mans lesson.* Finally ye haue said, that it is objected against the King, that he should in his wordes, counsaile young men to take their delights of youth and to swimme in their lustes. Let mee heare the Kinges owne

16. Obiection
mans power of
life.
Cap. 8. 8.

1. Sam. 28. 19.

17. Obiection
the young mans
lesson.

King Solomon

Cap. 11. 8. 9

Answer.

Yong-men are counsailed to beware, For they also haue their Iudgment appointed.

Sap. 5.
Eccles. 1. 2.

stone wordes, as he spake them, and vpon what occasion. Hee said (quod Abiather) *I thought a man liue many yeeres & in them all reioice, yet he should remember the dayes of darkenes, because they are many, all that commeth is vanitie.* Then thereupon he said againe: *Reioyce O yong man in thy youth, & walke in the waies of thine heart, & in the sight of thine eyes.* Then he added indeed: *But know that for all these things God will bring thee to iudgement: therefore, take away griefe out of thine heart, & cause euill to depart from thy flesh: for childhood & youth are vanitie.* Then answered Zadok: *how haue they here considered one word with another: the beginning with the end: the exordium with the conclusion: and how is the manner of the kings speech marked?* When the king had aduised men in the highest grade of their prosperitie to thinke vpon affliction, trouble and aduersitie, and to endeuor to eschew it: he commeth to behold the guile and condition of yong men, yea of such as did sway in wooldy and fleshy lusses and wantonnes without regarde of the iudgements of God, which is wont to ouertake such persons in the time appointed and he berideth their folly (speaking by the figure Iro-nia, in the which, the contrary is euer intended) as who should say: *Go to, go to, thou yong man: if thou wilt not bee aduised nor restrained, nor reclaimed by these instructions and lessons take thine own mind, follow thine own will, walk in thine own wales, if thou thinke it good: But he leaueth him not without a commination or threathning: And thinkest thou, that there is none account to be made for these things: and wilt not God bring thee into iudgement? thou art deceived (thou foolish yong man) for there is a iudgement which a waiteth but the time appointed, wherein thou must enter, not onely at the last, when all men shall stand before the Lord to be tryed after their desertes: but also in this life (if death preuent it not, which yet may bee thy particular iudgement here) and then will the Lord recompence thy sinnes with scourges and thine iniquities with rods. Now thou art willing that the lust passe through euery pleasant fielde, and that thou solace thy selfe with the delights of the children of men: But then shall God speake to thee in his wrath and thou shalt say: what good hath those pleasures & lusts brought me? Alas, these daies are euill, they do nothing delight me, Lo, doeth*

doth not this erplane the former wordes against the lusts of fond
 youth: men y abuse the creatures in their prosperitie: yes doubt- To vse things
 les, and withall doth schoole and aduise men, that they neither so as we forget
 contemne nor abuse the creatures which are appointed for mā's not the recko-
 vse in this life, but vse them so, as they neuer forget what ac- ning we must
 count they are to giue either for the vse or for the abuse of them make for them
 in time to come. Thus ye haue heard, what I haue answered in the end.

to all your objections: haue yee any thing els wherewith to
 charge either the king, or his wordes: If ye haue let vs heare.

Alchough I am sozpy (saide Abiather) that men should be so fo- Abiather.
 lish and ignorant of the kings true meaning and purpose in the
 premisses: yet am I glad of this occasion: for thereby the soo-
 ner, not onely the King and his wordes are cleared of this
 suspition, but also both my Lordes that bee present, and
 my selfe with all others may bee fully satisfied in those points
 before so doubtfull. Therefore I will object no further, but
 put mine hand on my mouth and bee silent: yea, rather shall
 my tongue cleaue to the roose of my mouth, then that I will
 with the same either blasphemie my Lord the King, or
 derogate from his wordes the deserued authoritie and wo-
 rthy estimation. Then saide the Princes with one mouth The princes.
 and consent: Surely whatsoeuer hath bene saide and
 hearde wee conclude (with reuerende zadok) for the
 defence of the king and his wordes against all maligne
 mouches and slanderous tongues. Neither (indeede)
 can wee, but well commend that which wee well vnder-
 stand of those his Sermons and wordes, nor thinke wee
 but that the holy Ghost will both bying to our remembrance
 whatsoeuer thereof shall bee most profitable and conuenient
 for the Church of God, and will teach vs also the true
 vnderstanding and meaning thereof. Very well saide and zadok.
 resolved my Lordes (saide zadok) therefore the soorer vpon
 this occasion, I will tell you what I thinke general-
 ly of those wordes of the King which wee now minde to
 collect, and so conclude our present conference, thinking
 the time too long, ere I be with his Grace. The whole
 byist of the Kinges wordes may bee digested into two generall Summa verbo-
 rum. Ecclesi.
 pointes, the first whereof is, that the worlde is to bee continued, 1

Z

the

King Solomon

the other is that the chiefe Good is to be pursued. In which two pointes consisteth both wisdom and understanding: as God said to man in Iob. Behold the feare of the Lord is wisdom: & to depart from evil is understanding. This hee perfozmed when he feared God and eschewed evil. For in the world (which hee meaneth by the place vnder the Sunne, and whereas hee placeth vanities kingdome) he describeth vanities, of the which collecting many, he frameth a certaine catalogue, & therby sheweth his perfect understanding: In the chief good, he findeth mans highest felicitie exempted from all vanities and miseries, to the which he directeth men by diuers good prescriptions and rules where by hee displayeth perfect wisdom. And in these two partes, hee singularly alludeth to those two tables of the law, wherein is commanded and set forth what the thinges are which men ought to fye, and againe what they be which they ought to do and perfozme, as well for their owne health as for the glozy of God. In vanities kingdome, he displateth the vanitie of man in his deuises, studies, counsailes, policie, delights labours, sinnes, imperfections and infirmities: next hee displateth his misery in this world, wherein hee hath a conceit of toilesom and laborious, a troubled spirit, an aking heart, a grieved conscience, an hell of sorowes, and an yeelding perforce to death. Thirdly he telleth what the thinges are, which most commonly encrease mans misery and so his vanity: as namely that wisdom which is earthly, sensuall and diuells, the pleasures, lusts and delights of the children of men, which are beastly and deuoid of reason. The honour of the worlde and vaine glozy of man wherewith hee is puffed by forgetful of himselfe, the greedy desire of riches, auarice & conetoulnes which doo vne men in sinne and perdition. The vice of curiositie, inconstancie, rebellion, disobedience to magistrates intemperancie, oppression of the poore and iniurious dealing of man against man: Intu-
stice of magistrates, vnreuerent talking of Princes & lawes, especially of God and of his actions, slothfulnesse and idlenesse, wrath and enuy: wantonnesse of youth, vnprofitable pastimes that consume the time of mans life, hope of long life and such like. All which thinges beeing by him descried and displayed to sway and swell within the kingdome of vanitie, he thought
good.

Iob. 28. 28.

Iob. 1. 1.

The world

The chiefe
Good.

The two tables
of the law.

What he findeth in vanities
kingdome
to be abandoned.

good to make thereof a Catalogue (as I said) and therewithall Remedies a-
 hath in the same here and there prescribed and appointed soue- gainst those
 raigne salues and remedies against those noisome maladies, noysome ma-
 that thereby the sooner, those great euills beeing avoided or a- ladies.
 bandoned, there might a ready way be made and prepared for al
 them that are willing to tend towarde the chiefe Good, and so
 to the highest felicitie. And these remedies are contained ge-
 nerally either in *Corasives* or *Comfortatives*. The former con- 1
 sisteth of reprehensions, confutations, derisions, comminations.
 wherby he condemneth and contemneth those vanities, with
 their inconueniences: The other consisteth of doctryns, confir- 2
 mations, counsels, exhortations commendations, Caueats, ad-
 uises, and admonitions: wherby he halleweth men away from
 those vanities and perswadeth and allureth them to vertues &
 the highest felicitie. And in these pointes, the king (as a good Solomon as a
 Physician) hath not omitted any one thing, that the wise and cunning phil-
 cunning Physicians haue accustomed to practise and vse in the cian.
 cure of mans body, for here are prescriptions of Sweates, of ba-
 mits, of diets, of ointmentes, of minutions, of cauterizings, of
 clysters, of sleepes, of exercises and of portions: whereof, if time
 would permit, I could speake more amply: but here, I onely
 point to the thinges which I might speake touching the wise-
 dome and cunning of our King in and about the cure of those
 great maladies. Howbeit as euery medicine helpes not euery
 nature, nor cureth euery patient (seeing against the strength of
 death there is no phisicke auailable) the king coulde not (as
 himselfe confessed) cure all thinges: for many thinges remaine
 imperfect, defectiue and incurable in vanities kingdome, nei- All thinges
 ther (howsoeuer the medicines are compounded and applied) cannot be cu-
 may any man imagin that they can be salued and recured. But red in this
 this sawt is not long of the physician and his medicines, but of world.
 the euill constitution and nature of the patient and his griefes.
 * In the second generall parte the King proposeth the chiefe 2
 end of mans life in this woꝛlde, which is *The feare of God & the* The chiefe
keeping of his commandmentes, and is indeede the dutie of ebery good to be
 man, and that which by the law of God is required of all men. pursued,
 (as I saide befoze). And as in the former hee shewed what
 thinges most encrease mans vanity and misery: so here he teach-

King Solomon

Certain vertues commended which further men towards happiness.

The benefit of time.

Cap. 9. 9.

Cap. 2. 1.

eth what they are which further him towards his felicitie: And they are certaine vertues which he opposeth to those fouler vices. As namely the wisdom of Gods spirit, prudence whereby a common wealth is governed, Justice, obedience to laws and magistrates, modesty, temperance, industry, diligence, charity, patience in troubles, sobriety, humilitie, fidelitie, truth, praise, liberalitie, iudgement, and to bee thort, pietie and the right seruice of God. And because all those things are required of a man in the opportune time, at the least within the compasse of his humane life: therefore he is carefull to counsel and aduise him to take the benefit of the time, and not to defer or put off from day to day to do & perform that which is required of him, lest he bee sodainely taken away and perish, nor can at any time thenceforth finde the like opportunitie to worke, and effect that, which hee shoulde haue done, and now at length (though all too late) hee is most willing to doe, if hee might haue a graunt of that libertie and time againe. Therefore hee hath saide, and saith it often to them that stand before him to heare his wisdom: *Whatsoeuer thou takest in hand, do it with all thy power: For in the grave whereunto thou goest, there is neither worke, counsel, knowledge nor wisdom.* As if hee said, there is no time allotted for men to worke and do the workes of their vocations after this life. They therefore that bee willing to serue GOD in their seuerall functions as they ought, must bee right diligent therein and obserue their times in this life at the least, and not deferre it to the life to come. Again hee saith: *Remember now thy maker in the daies of thy youth: whiles the euill daies come not, nor the yeeres approach, wherein thou shalt say I have no pleasure in them.* And to the end he might not onely teach the great vanitie of mans life in this worlde, but also take away from him all delates which commonly followe the hope of long life, hee setteth forth mans *Olde age*, and from thence delineth his death, and lastly teacheth the immortality of mans Soule, the consideration whereof being set before mans eyes doth often containe him within the boundes of his duty, as wise to God, wary of the worlde, and carefull for himselfe.

And

And this the King hauing said and strongly proued his former generall proposition, he concludeth with the same thus. *Vanity of vanities & all is meere vanity.* Lo, thus hath the King spoken, & such is his purpose in those his words, which some would so perversely construe against him and his good meaning, crowne and dignity. And of this sort is euen his ordinary talke, and such are his sentences, sayings and words which he dayly uttereth. In the which (as they are right consonant and agreeable in all thinges to the sacred veritie and holy scriptures) whosoener heareth, and considereth, aright, shall find here and there applied such and so many excellent doctrines, resolutions, sentences, proverbes, parables, examples, counsels, consolations, exhortations, admonitions, cunnings, reasons, arguments and conclusions, with such change and varietie of times (though as yet on one instrument and on one ground) to draw from vices and to perswade to vertues, that they which read, heare or vnderstand the same (if they be not enchanted with some erronious sprite) shall therein and thereof very easily finde out the heavenly wisdom, with no small comfort of heart, & reape no little contentation of Soule, when thereby the sooner (the holy spirit assisting them) they shalbe enabled to contemne the deceiueable vanities and lusts of the world, they shalbe encouraged to vse the creatures of God thankfully, to walke in their vocations wisely, to liue in this world honestly, to behaue themselves worthily, to beare afflictions patiently, and to passe in the same victoriously through the bottomlesse profundity of the horrible confusions of this wretched life, towarde that *Best Good, and highest felicity.*

The conclusion of the book

The excellencie of Solomons wordes contayned in the Ecclesiastes.

King Solomon

CAP. XLII.

The Princes having examined and approved Solomons wordes for veritie, agree to collect the same into a booke: to the which they prefixe a fit title, and declare the reasons thereof.



Adoke hauing thus answered to all the former exceptions and obiections taken and opposed to the king and his wordes: the Princes & Lordes which were thus assembled in counsell, and hitherto listned to the disputatio and conference between Zadok & Abiathier, answered & said to Zadok. We haue both learnedly and right godly answered and resolved all these doubts (most reuerend Father) whereby the sooner, as both we & al others are and shalbe moved to esteeme worthily of the B. as of a Saint of the L. & no lesse of those his Sermons and wordes so consonant to Gods truth, and profitable to instruct and teach all men; so now let vs consent in one mind, to collect those Sermons and wordes, as wee may best call them into memozy. We haue well said (my L. saide Zadok) & it shalbe good and profitable both for our selues, and for many others, that we do as ye haue saide. But first, it may please you, that we agree on some fit Title to be prefixed, and y Helioreph & Ahiah the kings scribes, or one of them, woulde write the same. With a very good will (saide the Scribes) and what shall wee write? Write thus (saide Zadok Eccl. i.

דברי חכמה

The title of Solomons last wordes.

The wordes of that Koheleth (or the preacher) the son of David B. in Ierusalem,

And thus haue we written (saide the scribes): But (my L. saide zadok) how like ye this title? we like it very wel (answered the Princes) May it please you also it be examined, that the reasons thereof being declared, all others may likewise bee satisfied with vs; Wea (saide zadok) it pleaseth me right well: howbeit, with convenient breuitie; for we haue bene here talking very long, and it is more then time we were with his maiestie to

to give him comfort in his afflictions. The first worde in this title is דְּבָרִים Debarim, the which (as ye know) signifieth not onely bare wordes, speeches, sermons or orations: but also matters, things and causes, yea and such as are not bulgar ordinary, or common, but rather, grate, profitable, memorizable, and of price, as such wherof the kings father sometimes modulated saying:

Debarim.

*Mine heart is willing to disclose
a goodly thing:
For in my workes I will report
of Iah the King.*

Psalme 45.1.

Such wordes uttered Moses the Lordes servant before our fathers: when he said, *hearken O ye heavens & I shal speake, & let the earth heare the wordes of my mouth.* And the like wordes the divine preacher in his publike Sermons is wont to utter & declare vnto the people with great wisdom and grauitie, for those indeede are the things, which the king hath lately uttered and spoken of, in the audience of vs and others, and the which we purpose to gather and commit to writing.

Deut. 32.

מְדַבֵּר
מְדַבֵּר

The next word is מְדַבֵּר of the Preacher, or that Preacher. This is made (as well ye know) of מְדַבֵּר to congregare, to assemble, and call people together, to make a Church, and is a participle rather feminine then masculine, howbeit in this place let it be used for both, that it may be referred as well to the person as to the things or matters by him uttered. And first as it signifieth a preacher or one preaching we may apply the word to the king, who notwithstanding his great royaltie and glory, disdaineth not this name appellatiue, yea, hee hath willingly admitted it by his owne choice. For albeit hee bee no publike preacher or teacher in the Church which is a thing rather appertinent to the priests and Levites, yet in either gender the word rightly sitteth him. First, in regard of singular wisdom which hath bene abundantly gathered and noted in him. For in him is gathered the wisdom and knowledge of all the Patriarchs, Prophets, Pastors, Teachers & wise men:

מְדַבֵּר
Concinator.Solomon a
preacher.
Eccles. 1. 12

King Solomon

the Lord hauing granted him wisedome and vnderstanding exceeding much and a large heart, euen as the land that is on
² the Sea Shoze. Secondly in regard of his soule so wisely instructed, of the Church, which is to receiue the doctrine of his wordes to the edification of the saintes. Neither may it seeme strange vnto them which are acquainted with the wordes and phzases of holy writte, that this *gendre* is applyed to such a person who (though masculine) wee find to bee called Shielomoh (as a person feminine) tender, delicate and peaceable, or a faire and chaste virgin, whom a man affecteth and loveth in honest loue. Howsoeuer it bee that some men, not acquainted with our tongue may esteeme this title to be imposed on him for his vnrmeasurable loue of women, by the which hee was effeminated
³ and changed in nature. Thirldy he may be called Choheleth, or Preacher in that hee spake not to one or to a few, but befoze many great personages and others of diuers nations. For as he hath spoken in the great assembly, so are his wordes fit to instruct and teach all. Fourthly, as he hath had a speciall regard
⁴ for the glozy of the great God, to the which he had built a magnificent house : so as the figure of the holy Messiah which gathereth to himselte, teacheth and preserveth his holy church, he hath a speciall care (with that wisedome which the Lord had giuen him in his time) to call together and to assemble the people into the same, to the hearing of the lawe of God and performance of his right seruice, as to him (indeed) it appertained. Besides that the office of a King (as ye well know) is not onely to defend and rule the people, but also as well by himselte, as by his prophets, priestes and ministers (by his commandement) in their seuerall functions, to teach and excite his subjects to feare the Lord, and to walke in his wayes. Fifthly hee
⁵ may bee thus called. For that beeing sufficiently schooled in his afflictions, and repenting those his transgressions and sins befoze vs al, he can best admonish and warne al others to flye that misery and trouble, by condemning and abandoning the vanities of this guilefull worlde and to aspire (in the feare of God) to the highest felicitie : & they are called happy who the harms & exaples of others either seen or heard of can cause to be
waris

מלך

The right
 office of a K.
 in 2. points.

warie. * In the second place the word מלך may not vnaptly be applied to the matter of cause it selfe which is handled, and then it soundeth as thus: *The words of the Sermon (or preaching) of the sonne of David.* For (indeede) as those words were vttered befoze & appertaining to many, as a publike Sermon of Declaration, of matters of causes: so are they right excellent and woorthy, not only to bee read & heard in the Churches, or Congregations, but also to bee preached and published in open sermons, as the word not of man, but of God and right profitable to instruct & teach all men, on the one side how to know and to esteeme of the world: how to liue and order themselves in the world: how to contemne & eschew the vanities of the worlde: on the other side how to knowe the right Good, and how to walke in the world, and to attaine the highest felicitie. Therefore although the King bee no publike Preacher, yet shall those his wordes be preached, heard, and esteemed of the people of God in the Church with all reuerence for their better instruction, to the glory of God. Thus haue I sayde of the person, and of his wordes. Howbeit, to make difference aswell betwene him & all other Preachers as betwene those his wordes and the words of others, as also to adde the more emphasys to either part, haue wee prefixed this particule (ה) ha, the which (as ye know) besides the note of a prepositiue article, pointeth expositiue to that speciall person and thing, whereof there was mention made befoze, as the King himselfe did, when pointing to those things which hee had deseried within the limites of vanities kingdome sayde: *And all that, or that whole, is vanitie.* Againe, this particule being prefixed to a Nowne appellatiue, addeth vnto it a singular emphasys of force, as it is to be seene in the first Psalme, where the Kings father pointing to some excellent person sayd אשׁרֵי הוּא Blessed is that man. So we say here: *The wordes of That singular Preacher or Congregator: of that right excellent Sermon.* * The third word of the Title is בן הַדָּוִד The Sonne of David. If it bee asked, why the Name of Shelomon is here concealed: It may be answered. First, because it pleased the King to entitle himselfe the Preacher when he acknowledged not himself for king of Israel, but only said, that he had bin king. And albeit we hold our Lord the

The matter of the Booke or Words meete to be preached openly.

The difference betweene Solomon & other preachers and their words with an emphasys.

3 The sonne of David. Solomons name is concealed. Eccles. 1.

King Solomon

the King yet honorable in his place (as true Subjects ought to do, and neither to discover his faults & imperfections as Cham did the nakednes of his father, nor to conceale that with the envious, which may giue a light to the glory of the worthy) yet, considering the Kings cause, and the humors of men, wee had need to walke warily in this matter. And we know that how-soeuer the King shalbe honored or suspected with the that come

The estimati-
on of the
words.

after vs, the words (being indeed the words of truth) shall stand and be receiued of prize, as those which proceeded not only from this person: but from the true Solomon the sonne of David, by whose spirit the King hath abounded in wisdom & spoken those words. For it is wel known, and the King himself hath not concealed it, that by his transgressions hee hath prouoked Iehovah his God to anger (as it is before declared) whereby hee is depriued of that excellent Peace and Dignitie, which his Name Shelomoh importeth. For the time was that the Lord fauouring him, gaue him a glorious raigne, when he had made all quiet round about him, that he might build an house to his name, and prepare the Sanctuary for euer, and for that his peace, he was beloned. But now, there hee stirred vp against him diuers great enemies, whereby in steed of peace, hee is forced to embrace warres and troubles: moreouer entring into the reckning of his own demerits and condition, he acknowledged himself rather an occasioner of warres, then a procurer of peace, and to be called rather afflicted and vexed, then delicate and tender, according as once Naomi sayd to her citizens: *Call me not Naomi, beautifull, but call me Marah, bitter. For the Almighty hath given me much bitternesse.* Therefore it might bee,

Eccles. 47. 13.

Solomon him-
self concealeth
his name Solo-
mon, because
he had trans-
gressed.

Ruth. 1. 20.

that some (though not any of vs) hearing those wordes published vnder the title of Solomon, whome they know to bee a transgressor and causer of warres, may unhappily suspect and doubt of the authoritie thereof: for things are commonly esteemed according to the credit of their Authors (as Abiather before said.) Therefore it is meet, that they which take on them to preach to others, or to teach others, be themselves first of all reformed and conformed in life and conuersation, lest whiles they endeuor to saue others, they remaine themselves cast-awayes, occasion their words to be derided, and their doctrine relected.

A Lesson for
preachers.

And

And that these words might be understood, & so esteemed as the
 very words of truth, and of that excellent **Prophet, and Pastor*, That is the
 which shall be raised up in his time to preach, and to feede the That is the
 Messiah.
 people of God with the heavenly Manna, they are entituled
Of the Sonne of David. Howbeit, to put difference betweene
 him, and some others of that Name, and therewithall to re-
 taine the right honor and dignitie of the persons, whom it plea-
 sed the Lord in love and mercy to aduance and set on the throne
 of Israel, we haue added in the fourth place, *King in Hieru-*
salem, which may be understood first of *King Solomon*, and
 next of the *holy Messiah*: And although the Name bee not
 put downe here, yet the godly learned shall well perceiue the
 Author of these wordes to bee the same which in the title of
 the Kings wise Proverbes is named Solomon. For this per-
 son (beyond all Davids sonnes) was onely preferred to the
 throne of Israel, on the which hee sitteth and ruleth all the
 twelue Tribes; for the most part hath dwelt in Hierusalem,
 which Citie his father David constituted the *Metropolitane*
 and chiefe seat of the Kingdome, and therein ruling the people
 of God in equite and righteousnesse, he beareth a type and fi-
 gure of the holy Messiah the sonne of David, that King of
 righteousness and peace who reigneth and shall reigne over the
 house of Israel for ever (as I haue said) from whom, as from
 the chief Pastor & author, the authoritie & credit of those wordes
 is to bee deriued, as is the authoritie of all the holy Scrip-
 tures, by whomsoever the wordes and Doctrines thereof
 haue bene, or shall bee written, preached, or taught. Doe,
 thus haue I spoken for the better understanding of this *Title*,
 which we thinke good to prefixe to those the Kings wordes, by
 vs to be collected. Now if it please you (my good Lordes all)
 let enery one of vs call to minde, what wee haue heard the
 King to utter in this time of his *Repentance*: the which I would
 should be simply & plainly gathered and registred without any
 addition or diminution of any thing, that so the *Wordes* as
 they be indited by the finger of the holy Ghost, may remaine
 the same sound & whole to be remembred, understood, expounded
 and learned by the only to whom the same Spirit shall giue both
 wisdom, utterance & capacity the same to performe in posterity.

4. King in Je-
 rusalem.

1

2

Solomon

Pro. 1. 1

1. King. 1. 35.

The author
 and authoritie
 of holy scrip-
 tures.

How the
 words are to
 be collected
 and written.

**Very*

King Solomon

The Secretaries write the words.

zadok beginneth the Collection.

* Very well spoken, (sayde the Princes) and turning themselves towards Helioireph and Ahiah The Kings Secretaries, they requested them to write according to that every one of them should call to minde and deliuer of those the Kings last words: to whom they answered, We are heare ready, and as ye shall remember and relate the Kings owne wordes: so shall we receiue the same with all willingnesse and faithfully register them. Say on (my Lords in order one after another. They giue good eare (sayde zadok) and I will beginne to report what I haue heard. The matters are waightie and graue, they require both attention, trust and diligence. Write, and begin thus:

Eccles. 1. 2. *Vanity of vanities (saith the Preacher) vanity of vanities all is vanitie.*

Verse. 3. *What remaineth vnto man in all his travell which he taketh vnder the Sunne? &c.*

Cap. 2. 1. *I sayd in my heart Go too nowe, I will prooue thee with ioy: therefore take thou pleasure in pleasant things: & beholde this also is vanity. &c.*

The Booke of the Ecclesiastes or the Preacher distinguished into 12. Chapters.

Cap. 3. *To all things there is an appointed Time, and a time to every purpose vnder heaven. &c.*

Cap. 4. 1. *So I turned and considered all the oppressions that are wrought vnder the Sunne, &c.*

Cap. 5. 1. *Be not rash with thy mouth: nor let thine heart be hasty to utter a thing before God. &c.*

Cap. 6. 1. *There is an euill which I saw vnder the Sunne, and it is much among men. &c.*

Cap. 7. 1. *Surely there be many things that encrease vanities: and what availeth it man. &c.*

Cap. 8. *Who is as the wise man? & who knoweth the interpretation of a thing? &c.*

Cap. 9. 1. *I have surely given mine heart to all this, and to declare all this. &c.*

Cap. 10. 1. *Dead flies cause to stincke and putrisie the best oymment of the Apothecary. &c.*

Chap. 11. 1. *Cast thy bread vpon the waters, and after many dayes thou shalt find it. &c.*

Cap.

Cap. 12. 1. Remember nowe thy Creator in the dayes of thy youth. &c.

Verse 8. Vannie of vanities saith the Preacher: and all is Vannie.

CAP. XLIII.

The Conclusion of the Booke, contayning the declaration of the Princes and Collectors, concerning their approbation of Solomon and his words, with their Affixe to the same.



The Secretaries hauing wrytten the Words of King Solomon accordyng to the former collection, they said vnto zadok and the Princes, Behold my Lords, all these words haue wee wrytten with diligence: Is there any thinge else, that ye would, we should also wryte? Truly (saide the Prin-

ces) the King hath spoken in our hearing many other things, right woorthy both the remembrance and the wrytting: yea and so many, as wee neither could beare a way, nor can now repoynt: and the Kings wisdom and diligence hath yet farre passed and exceeded. It is most true, in very trouth (saide Zadok) And although the Lord his God hath wonderfully blessed him with wisdom, knoweldge, vnderstanding and many rare graces farre beyonde that any other man now liuing doth enioy: yet he omitteth not, nor neglecteth his daily study, and diligence, to searcho, and to obtaine and more wisdom, more knoweldge, more vnderstanding and more graces, and hee yet learneth and ruminateth that both night and day, which hee mindeth to produce and teach vnto the people. Neither doth hee aduenture to speake or vtter any thing, befoze that hee hath with wisdom conceived it,

Solomon spake much more then is here remembered.

Solomon yet studieth and searcheth for more wisdom.

and

King Solomon

and with a perfect iudgement digested it in his heart. For hee knoweth, that as in the ordinary course of nature, the conception goeth before the birth: so learning ought to goe before teaching in him which is the teacher. First therefore, he hath learned, yea and yet he continueth a learner, that thereby he might the better know all things and frame himselfe a Teacher. And to that end, he hath bene a diligent searcher of all Antiquities, and the worthiest monuments of the ancient Fathers, hearkening therein to the counsaile of Moses, where hee saith: *Remember the dayes of the world that is past: consider the yeeres of so many generations, Aske thy father & he will shew thee: thine Elders and they will tell thee.* And therefore he hath commonly in his hands the Bookes of Moses, as namely, Bereschith, Velle-schemoth, Vaichrah, Vaiedabber & Ellehaddebarim. Also the Booke of Iob, the Booke of Iosuah, the Bookes of Shemuel, the Writtings of Nathan, of Gad, of Asaph, and of his father David, with the volumes of other Prophets & wise men: neither abandoneth he the Writtings of Homer, & other learned monuments of the Gentiles. From, and out of the which, he hath gathered, and yet gathereth of learning, knowledge, and wisdom moze and moze every day. For is the King ignorant of this, that as the herbe Moly, which is so good and soueraigne for medicine beyonde many others, is very hardly digged or drawen vp from the earth: so those things which are excellent (indeed) and of speciall choice, come not to men without exquisite studie, and great and hard trauels: and that albeit the excellencie of wisdom, knowledge and iudgement is not atchiued or gotten by any the lost, wisdom, power, pollicie or agilitie of man, but cometh from the Lordes goodnesse and mercy: yet doth not the Lord ordinarily giue or bestow any of those things without the lawfull exercises of reason, studies, and diligence: but he is right willing to helpe and further the true labourers, to instruct them which reade aduisedly, and to further them which haue a desire to procéde faithfully in the way of his commandements: to, and for the which, he maketh his word a Lanterne vnto their secte, and a light vnto their pathes. To this purpose, he giueth them Sôers, wisemen, Prophets, Priests and godly Princes: and he powzeth soozth of his

diuine

Deut. 32. 7.

Genesis.
Exodus.
Levit.
Num.
Deut.

wisdom is Gods
gift, yet must
men study &
labour for it.

diuine spirite, whereby they be made apt and capable of those singular graces: Whereof wee haue many worthy examples, as namely, in Noah, in Lot, in Abraham, in Jacob, in Ioseph, in Moses, in Samuel, in the Kings father, and lastly, in the King himselfe, who in his youth (as the Lorde by his spirit had disposed him) prayed vnto the Lord for wisdom, exercised himselfe in the things which thereunto appertained: hearkened to David, to Bethsabe, to Nathan, to Gad, to Asaph, and to his noble Counsaillors: and vsed the reason and wisdom which God gaue him, as a talent encreasing. So God yet more and more prospered him from day to day: hee taught him: he aduised him, he blessed him, and wisdom was found of him that sought for her. And thus bleth the Lorde in his mercie and loue, to admonish such as thinke of his goodness, and to comfort them which early enquire for him: he teacheth them that desire to learne: hee heareth them that pray vnto him: he lighteneth them that dispute of knowledge, he openeth to them that knocke, and he giueth to them that aske, that in things that be profitable, holy, and appertaining to the glozy of his name, to the good of his Church, to the benefite of his people. This the King (as hee is most wise) knoweth right well. And hauing thus gotten and attained the excellencie of wisdom, he burieth not those his Talents in the earth, but employeth and occupieth the same: not like vnto that niggard, who for feare of losing his wealth would hide it, though without all vse: nor like the enuions, which would not that other men should be partakers of knowledge: but as the right liberall and charitable man, he laboureth & endeuoreth to make all other men partakers of his wisdom and diuine graces, and hideth her riches from no man. For he seeth, that as wisdom is an infinite treasure vnto men, so shall his diligence and studie be acceptable not only to them, but to the Lorde, who hath filled his soule with diuine treasures mooued him to speake what his minde hath conceived, and to vse his graces to the edification of his people. Therefore hath hee spoken according to the fulnes of his spirit the sooner, because he sawe, that those good things, by how much the more they were imparted and made common to others, by so much they appeared the better in all

These of talents and gifts which God bestoweth on men.

Sap. 13. 14.

lust

King Solomon

The best wayes and meanes to instruct, teach and edifie others.

The vse of the Bookes of holy scriptures.

Psal. 1.

All men must take heed of strange doctrines and opinions.

iust estimation. * Moreover, to the ende that his wisdom and knowledge so imparted might be heard with the more delight, the better conceiued & the deeper imprinted in the mindes and memoire of the hearers, & by the more exquisitely discussed, he hath inuented, and both dayly inuent, compose and set forth many rare and excellent Riddles, Proverbs, and similitudes, taken from the very nature and truth of things: yea, he seeketh and frameth such woordes, Sermons, and Sentences, which hee knoweth to be most profitable and fit for the purpose: he layeth euer before him those Bookes and Monumentes of the wise and godly men of yore (as it is before said) whom hee knewe were illuminated and taught of GOD, and the things which they spake and left to the Church, were indited by the finger of the holy spirit. For hee knoweth and hath so taught and tolde vs often, that the Bookes, wordes and writings of those *antient holy men are right profitable in the Church to stirre up and prouoke men to pietie, and to walke in the way that leadeth towards the highest good, and chief felicitie: and also to confirme any doctrine or opinion, that shall be either taught or deliuered to the Church, for Gods glorie, and the profite of the same.* For therein is to be seene and gathered the same veritie, which it hath pleased God by the inspiration of his spirit to exhibite vnto his Prophets, and seruants, whom he hath made in this respect the *Maisters and Authors* of those holy Bookes and godly collections, worthily intituled the *Word of God*. These be the things which the King wonderfully affecteth, and is neuer wearied in the holy meditation thereof. Here is that doctrine and learning, vnto the which, he would, that all men should listen and giue attentiu heed, and that in regard thereof, they should eschew and abandon all other doctrines and opinions whatsoeuer, which sound or any way saue contrary, or not like vnto this. For it is certaine, that as the eye is not satisfied with seeing, nor the eare with hearing; and mans curiositie being vnmeasurable, the doctrines and opinions of men doe exceed in multitude and diuersitie: so both the inuenting of those doctrines and opinions, and in the making of those Bookes, which are neither agreeable, nor any way comparable to this one doctrine so giuen and approued by the chiefe Pastor and Teacher,

and

and also in the reading, studying, learning and exercises thereof, are nothing els, but a *labour of the flesh*, and a veyring of the minde: And so much the more, for that therein (among other things) this is holden and plainly accepted, that the *chiefe felicitie of man*, did consist either of honours, or riches, or of pleasures and mens delights and such like, the which therefore most men studyed to attaine, in the reading, hearing and obseruing the precepts and rules of the same. Wherein, nevertheless, whiles men are busied, they resemble those foolish people, which being diseased, do seeke for remedies of the things which are brought from India, Ethiopia, and the furthest parts of the world, happily not so well fitting the constitution of their natures, when the whiles, they contemne or neglect the good things which grow in their owne gardens. * But as for that doctrine and those wordes, which are indited and given by that chief pastor, approued by those graue maisters of authoritie, and collected, taken, and taught by the King, aswell in this, as in other his Bookes, and so wee finde them to shoote harmonically to this chiefe scope or marke, namely that men might thereby learne and bee perswaded to *Feare God*, and to *keepe his Commandements*. In the which are respected those two things, namely the *glory of God*, and the *highest happiness*. As the former whereof is required, the praise and thankfulness vnto *G D D* for his benefites: a dutie entoynd to man in the first Table of the Lawe: In the latter is required a godly life and holy conuersation, or dutie entoynd vs in the second Table of the same Lawe. For in the first thereof is prescribed our dutie to *G D D*: In the second our dutie to man. In the former wee learne, what *G D D* requireth and what hee abandoneth as touching his owne honour and seruice: In the latter, what hee requireth, and what hee condemneth in our behaviour one towarde another. For there is not any one singular precept, but respecteth both what is to bee done, and what is not to bee done. And this wee must obserue therein, that where any vertue is commaunded, in the same precept that vice which is her contrary, is forbidden

Men haue placed their chief felicitie in those things of the world.

The ende of the holy scriptures.
Eccles. 12. 13.
1 Gods glory.
2. Mans happiness.
Psal. 50. 23.
Exod. 20.

Dutie to God.
Dutie to man.

Note this in the ten Commandements.
Exod. 20.

A a.

bidden

King Solomon

Eccles. 12.

God hath prepared a iudgement for these things:
Pg. 50 1.3.

psal. 2. 5.

bidden: and so there, where any vice is forbidden, that vertue which is his contrarie is commanded. This is that feare of God and the obseruation of his commandements, which is required of man, and to this ought every man (by those holy doctrines) to frame and apply himselfe. Besides these, all the studies, labours, deuises, and endeuors of man are vaine, and nothing els, but labors and vexations of minde, drawing men from good vnto euill, from God to the diuell, from heauen to hell. Neither may wee thinke, but that for either of these wayes, a man shall bee called into iudgement, to make his reckoning, and to cast his account howe hee hath either vsed or abused them. Yea, men shall haue not onely their particular iudgements heer in this worlde (wherein haply is hee that shall finde mercie and forgiveness): but also in the end they shall stande befoze the tribunall Seate of Mesiiah, when hee shall come and sit, to pronounce a iust sentence against all men, whether they be good or euill. Then all things shall bee reuealed, yea euen those which haue beene concealed, and in a great part left unpunished, since the beginning of the Creatures. Then, for every idle word there shall bee made a reckoning, every idle deed shall bee discerned, and every secret thought of the heart shall bee made manifest. Then shall Gods chosen bee cleared and called into glory with the holy Mesiiah and his angels: and then shall the prophane reprobrates be thrust out into utter darknes, to toyle and moyle with the serpent and wicked Feendes for euermore. All these things in effect, and many more, with singular wisdom and great grauitie, hath our Lorde the King vttered and taught (as we must acknowledge and witnes.) Therefore I thinke it good (if it shall please you my Lords) that these our right trusty and faithfull friends Helioceph and Ahiah doe adde this also, as an Affire to the Kings Conclusion of þe booke, which is written: vj.

Vers. 9. *The preacher was yet more wise, and he taught the people knowledge, and caused them to heare: and he searched forth and prepared many Parables.*

Vers. 10. *The preacher sought to find out pleasant words, and an vpright writing, the words of truth.*

Vers. 11. *The words of the wise are like Goats & like nailes fastened*

fastened by the masters of the assemblies, which are given by one Pastor.

Verf. 12. *And of other things, besides these (my Sonne) take thou heed: for there is none end in making many bookes: and much reading is a labour (or wearinesse) of the flesh.*

The / fixeto
to Solomons
Booke of
Ecclesiastes
Ecc. 12

Verf. 13. *Let vs heare the end (or scope) of all (the sermen) Feare God and keep his commandementes: for this is that (which belongeth) to every man.*

Verf. 14. *For God will bring eueryworke into iudgement, with euery secret thing, whether it be good or euill.*

CAP. XLIII.

The common consent and subscription of the Princes to this collection, and the conclusion.



The former Wordes being so written and finished, and the two Secretaries hauing read ouer the same in the audience of the Princes, they asked whether they all well liked of those things, with the manner and cariage thereof: To whom they all answered with one voice and consent, that they liked all things right well, and were very glad that those matters were so happily remembred to bee preferred for posteritie. Whereouer they saide: And wee nothing doubt, but that the King himselve when he shall either

King Solomon

read or heare those *Words* of his with the manner of the report & collection thereof, he will both like, allow, and ratify the same. Neither will we omit or deferre to sollicite his most noble grace therein: for as it concerneth the King himselfe, and the truth and authoritie of his wordes: so it doth and shall for ever expresse our hearty desier to exonerate our selues, and to expresse that duty which wee owe and must yeld both to his highnesse and the holy Church. Finally wee most heartily thank you (most reuerende Father) for this your painefull diligence and willing readinesse in the plaine resolution of those things which were or might bee holden suspensiuely concerning either the Kinges person or his wordes: neither are wee vnthankfull vnto you the Kinges most trustie Secretaries, and to you (Master Recorder) for the writing and recording of all those matters so needfull to bee knowne & profitable for posteritie.

Against them
which slander
the King and
his wordes.

Thanksgiving
to God.

* After this Zadok spake againe and saide. But my Lords, that all these things with our godly purpose may the better procede and happily prosper, for the glory of **GOD**, the comfort of our most dread Soueraigne, and the benefite of his Church: Let vs endeavour (as much as in vs lieth) to banish from hence malignant and forward mouthes, and let the lippes of all them that seeke to slander the King and his wordes bee abandoned: But let the eyes of them that feare Ichovah and loue his holy annointed, looke hither, and beholde onely that which is right: Let their eye-liddes looke straight before them, and let the right bee hearde and considered in wisdome. Finally in the conclusion and vpsot of this our counsell and conference let vs turne our selues to **GOD** in holy inuocation and prayer: Wherein, as it is meete, let vs first blesse and praise Ichovah our **GOD**, for all those excellent blessings the which he hath powred forth on vs vnder the happy gouernment and noble ministry of our Soueraigne Lorde King Solomon, for the which (beeing so abundant in his louing and large mercies) wee are not able sufficiently to bee thankfull: yet let vs prouoke our selues.

selues to that measure we haue, as the kings father did when *psal. 103*:
 hee saide *Blesse the Lorde O my soule*, and all that is within
 mee praise his holy name. *Blesse the Lorde O my soule*, and
 forget not all his retributions. Next, let vs beseech his most
 high Grace, that yet in his tender mercies and louing kinde-
 nes, hee would preserve the life of our dread Soueraigne, and *Prayer for the King.*
 renewe the same, as the Eagle, that hee would console
 his Soule and keepe him in well-fare and peace: that we
 also may yet liue and prosper vnder him, as wee haue done
 these forty yeres, in the right Gods seruice, tranquill-
 tie and peace.

Thirdly let vs pray to the Lorde of heauen for our selues *3*:
 that our finnes may be pardoned, and our true obedience both
 to his Grace and our noble Soueraigne renewed and confir-
 med, that thereby the sooner (for the sake of his holy anoin-
 ted) hee may spare vs, and not remoue from vs (in his
 wrath) that thing which in his loue he hath vouchsafed vs,
 that his louing fauour might bee yet continued and encreased
 towarde vs to the eternall ioy of our heartes.

Fourthly let vs heartily beseech him, that this our *Colle-* *4*:
tion of the Kings words so rightly correspondent to those an, *Eccles. iij.*
 cient and learned authoys from whence hee has taken them,
 to bee thus conueighed vnto vs, may from hence pro-
 ceede with happie successe among the Lordes people, as
 whereby not onely the Pastor, in the Church, but the
 Magistrate in the Common-wealth, may take instructi-
 on and comfort euen in the midst of all the crossing ad-
 ventures incident to either place.

Lastly, let vs humbly entreate the Lorde GOD *5*:
 to grant, that wee and euery of vs may the rather by the
 King his Examples, Lessons, and Rules of pietie, learne
 rightly to knowe and loue GOD: to knowe and con-
 sider of our selues, and the depth of this worlds Vaniti-
 tie, as whereby the sooner abandoning and forsaking the coun-
 selles of the vngodly, the wayes of the wicked and the seates *psal. iij.*
 of the scozners, we may truly and timely conuert our selues
 to the diuine spaciety, and be wholly dedicated to his honour,

King Solomon

In his seare. All these things beeing performed, let vs a-
gaine repaire to his highnes presence. who doubtlesse by this
time, museth very much of this our long absence. To this all
the Princes and Nobles assented, conioyned in most holy and
reuerende prayers to the Lord, from whose spirite they recei-
bed no small consolation and gladnesse, and thence mutually
bestowing thanks, they brake vp, and conueighed
themselves (in all dutifull manner) to the roy-
all presence of King Solomon,

their Soueraigne

Lord.

לאלהים כבוד

FINIS.

John Spatchurst

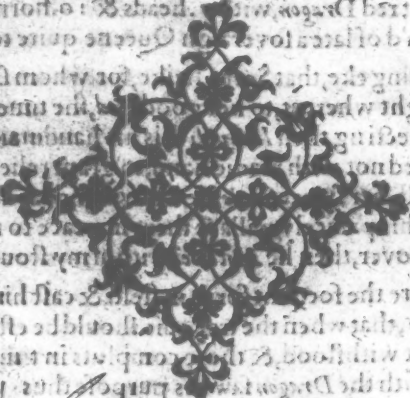
Finis



Rejoice in the name of the Lord
 Because he has made his power known
 And his grace in his progeny and crown.

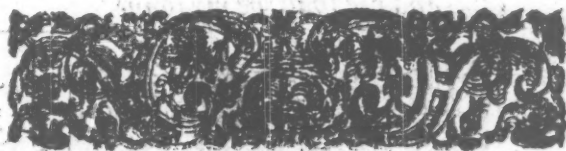
Vincenti Maximo
 Deo
 Geniclarum Domini

A great and glorious
 Design of the Lord
 Intending the good
 At right where
 Conspiring
 Omnipotent
 Vain
 Moreover
 Manage the force
 And in the
 Goon with blood
 Now with the
 And quail him
 Expecting
 Divine
 Treason
 In vain
 I but to
 And the
 And with the
 And with the
 And with the



John Robins
 His Book
 1757

JOHN ROBINS: HIS BOOK: 1757.



Epiphonema.

Thus haue wee seene a Soveraine King,
with *Angels* glory grac'd!
A King whom God omnipotent
on *Israel* Throne had plac'd:
The wisest of a thousand kinger,
most famous over all,
In supreme grade of royaltie,
though subject to mans fall
A Prince of Peace, belov'd of God,
who louely him prevented,
A Preather of mans blisse, who eke,
Messiah represented!
Whereto accord those noble Names,
in him impos'd right well:
King Solomon and Iedidab,
Chobel and Lemuel.

Wisdom is a rock against
all perturbations of minde.
66.b.

It is Gods gift. 167.b.

Wisemen are forgotten. 13.b.

Wise persons rarely founde.
15.b.

Wisdom of man is condem-
ned. 142.a.

Wisdom of the Serpent
drawes men from Para-
dise. 144.a.

Wisdom diuine and wise-
dome naturall. ibid.

the wisdom of Solomon re-
mained with him. 127.b.

Wise and foole conioyned.
150.a.

Will of men draw them into
many dangers. 82.a.

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villanfull and perillous
79.b.

Solomon gives. 80.b.

yet not without some en-
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are not condemned. 136. a.b.

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grination. 138.b.

the condition of worldly
thinges. ibidem.

The world is an enemy. 17.b.

as a sea of glasse. 65.a.

the felicitie of the world.

vaine. 68.b.

Wrath of God is importible
84.b.

Writings wordes & workes
of men how they are to be
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Y

Long men their lesse. 160.b.

Z

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he expresseth the wisdom
of a good B. and counsa-
lor. 8.a.

he was chosen priest in the
place of Abiathar, whom
Solomon iustly deposed by
the diuine providence.
48.b.

Ziba a flatterer in Davids
Court. 66.b.

Zion Castle or Tower from
whence King David ex-
pelled both the halt and
blinde what it signifieth.
105.b.

The end of the
Table.

The Errors in the impression may bee thus corrected

Fol.	Lin.	Readethus.
3.a.	8.	he succeeded
4.b.	8.	as aboundeth
12.b.	25.	this, forthus
27.b.	12.	Tolling.
38.b.	3.	his hand
47.a.	11.	foes whom
53.a.	12.	of their life.
b.	21.	Dread of punishment
56.b.	20.	Circumcision
	8.	Chanaan
57.a.	in margin.	Joine in Amiry
61.a.	6.	not returne
64.a.	7.	in this life
66.b.	9.	that had, abounds
75.b.	14.	Sisak
84.b.	20.	kills them
92.b.	18.	Securitie
95.b.	37.	our Sovereigne Lord
108.b.	31.	Candlesticks
112.b.	n margin.	Psalme 45.
114.a.	11.	into the worlde in the
121.a.	2.	that came
124.b.	.	or themselves
139.b.	11.	serves
145.a.	34.	powdred
148.a.	27.	Ioab
153.a.	4.	and the like
b.	13.	And, abounds
158.b.	7.	torciare

In the preface page 5, Line 2, reade I might not intermixe.

2. Sam. 14. I wil be his father,
and hee shall be my sonne.

as I tooke it from Saul,
whom I haue put away before thee.



If be faine, I will chaffee him with the rod of man,
and with the plagies of the children of man.

Prayed be God who hath not put backe my prayer
from him, nor his mercy from mee.

Psalm 66. 2d. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

Prayed be God who hath not put backe my prayer
from him, nor his mercy from mee.

FINIS.

contained in King Solomon

his Solare.

fol. 104.b. no folio written

Deposed by King Solomon

Abner his nobility and inu-

Abuses of the world are toll-

London 194.b. 10. 22. 101

...the ...

Abel 73 ch. 111 to 112

of 136.b.

Solemn proceedings, a-

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the courts of princes. 66.6
 diversitie must be cemented.

...the time of pro-

Enoch 1413

Salomon 170: 3

Affliction is Gods rodde

1941

Ages & generations. 138. 2.

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Apostates & their work

Sec. 3, b. 10

for it so b.

of B. M. C. Co.

beautiful ornamental King

and end of the

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her death. 69.b.

Tailor, vol. 8 a. 27-0000-1963

Office of K. S. [illegible]

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 who are blessed. 147 b. 5

their victims, and the
same the beginning of the

that was not borne in mind

100-442102-500 Can.

King Solomon

in his seare. All these things being performed, let us a-
gaine repaire to his highnes presence. who doubtlesse by this
time, miseth very much of this our long absence. To this all
the Princes and Nobles assented, consoynd in most holy and
reuerende prayers to the Lord, from whose spirite they recei-
bed no small consolation and gladnesse, and thence mutually
bestowing thanks, they brake vp, and conueighed
themselves (in all dutifull manner) to the roy-
all presence of King Solomon,
their Soueraigne
Lord.

רַחֵם אֱלֹהֵינוּ

FINIS.

John Spatchurst

Amis



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